Aspice. יהוה *Respice.*

THE CELESTIALL HVSBANDRIE:

Or,

The Tillage of the soule.

First,
Handled in a Sermon at Pauls *Crosse the* 25. *of* February, 1616.

By
WILLIAM IACKSON, Terme-Lecturer at Whittington Colledge in LONDON:

And
Since then much inlarged by the Authour, for *the profit of the Reader:*
With two Tables to the same.

Beatus qui legit verba, & servat ea.

ברוך יהוה
εὐλογητὸς Κύριος
Benedictus Dominus.

Imprinted at London by *William Iones*, and are to be sold by *Edmund Weaver*, dwelling at the great North doore of S. *Pauls* Church. 1616.


BRITISH MUSEUM

TO THE RIGHT

Reuerend Father in God, IOHN, *by Gods prouidence, Lord Biſhop of* London, *William Iackſon* wiſheth all grace, and true comfort in this life, and *eternall happineſſe in the life to come.*

REuerend Father in God, it may in mee (ſo meane a perſon) appeare no ſmall preſumption, leaping out of the dungeon of obſcurity, which had incloſed me, now to interrupt your learned iudgement, with a few vnskilfull lines: and to eclipſe your Lordſhips aſpect from better things. For, I muſt confeſſe, (with *Barnard*) *Quod animarum ſuſceperim curam, qui meam non ſufficerem cuſtodire.* And (as *Ambroſe* ſaith) *Factum eſt vt prius docere inciperem, quam diſcere*: and therefore not ſufficiently worthy, to preſent your iudgement with this vnlearned Treatiſe: Which is rawly compriſed in a few ſcattered leaues, and as rudely compoſed in a ſort of ſcribbled and vnlettered lines: and farre from that lordly gift, that *Aconitus* offered vnto *Alphonſus*, King of *Aragon*. But howſoeuer, I am not able (with ramping Lions) to runne in with mighty prayes: yet giue mee leaue (with the little Ant) to carie into the Gar-

ner, my ſmall wheaten graine. And though I cannot bring gold to the building of the Tẽple, yet let my goats-haire be accepted; and what is wanting by my pen, I ſupply with deſire of better: now, *animus in dono, æſtimandus. Plinie* was wont to ſay, *Nullum librum tam malum eſſe, vt non aliqua ex parte prodeſſet.* Therefore (Reuerend Father in God) firſt I intreate your Lordſhip, to pardon my preſumption in this attempt: and then a kind acceptance of this *opuſculum*, to giue it leaue to feede at your Altar; and gather ſtrength from your greatneſſe, (as the Moone doth light from the Sunne) that it may find the more fauour among the vulgar: *Dauid* was ſafe vnder Gods protection, and this cannot miſcarie, through your Lordſhips patronizing the ſame.

Indeed I was purpoſed, to ſend it to the broad world, to ſhift for it ſelfe, as fearing no man would be god-father to ſo ſtrange a childe: For it is like the bitter waters of *Iericho* to the ſinner, though it bee as the deaw of *Hermon* to the penitent. For as it is *bonis bona*, ſo it is *malis mala*; not in it ſelfe, but through their corruption. It reproues the gallant of pride, the Lawyer of corruption, the Courtier of ambition, the Magiſtrate of idleneſſe, the Vſurer of cruelty, the Broker of theft, the Merchant of ingroſſing, the Tradeſman of deceit, and moſt of ſinne: Whither then ſhould it flee, but to the Sanctuary for refuge? For *amicus certus, medicus* (ſaid *Cato.*) *Nec quiſquam melior medicus, quàm fides amicus.* And here I deſire but two of your Worthies, for this naked

Worke,

Worke, countenance to beautifie it, and power to protect it. And then I haue what I desire: your Lordship to fauour it, the vulgar to obey it, and God to accept it.

This booke may be compared to *Dauids* song *misericordiam* and *iudicium*; the blessings of *Gerizim*, and the curses of *Ebal*; the oyle of consolation, and the water of compunction: and, if I may so say, like *Ianus* with his two faces, comforting the good, reprouing the euill: Or, if you please, like *Argus* with his hundred eyes, which beholds the sinnes of this age in euery corner, though without thankes, yet not without profit, (if they would obey it.) I intend here with the good gardiner, to reuerberate the weeds, & exhilarate the good herbes: The greatest good is to be imbraced, and yet not the least reiected. I doubt not but the small light that enters through my little casements, will chase the creking Bats, and staring Owles, (I meane the wicked of this darke age) and in time cause them to eiaculate their sinnes.

Which would sooner bee effected, if you (to whom God hath concredited both the Word and the sword) should open the eye-lids of Ecclesiasticall discipline, that the filthinesse of sinne may appeare to the heart of the Law: and what our words cannot do with their affections, your swords may worke vpon their maners. *Pomponius* saith, that *Censura est magistra vitæ, & modestiæ*: For, execution of Lawes, and correction of maners, are the sinewes of the Common-wealth, and the lampe of the Church.

I could wish that our Church were purged of wicked persons, that common drunkards, swearers, vsurers, and the like, may not be admitted, as members of the Church, till there be a better reformation of them: For it is a great scandall to the Gospell, and no lesse griefe to the godly. And hence it is, that the Separatists speake euill of vs, because these wicked are among vs. But is there no balme at Gilead to cure this sore? Yes, if vicious officers, are not sicke of a golden dropsie: for then it will not bee healed without a siluer plaister: and I feare, the Lawes heeles will be tript vp with tricks, the cause vitiated, the purse woũded, but the sinner sent home as wicked as he came. Therfore this chastening of the sinner is not to be neglected: *Non enim superbia, nisi vbi negligitur disciplina, nam disciplina est magistra, religionis vitæ, & pietatis.* What is then to be desired, but as there are good lawes, for the punishing of the sinner, so they may be duely executed, and not Eclipsed by vitious officers and Proctors: and that the wheeles of their tongues, may not be set a going with a weight of bribery, nor a golden addition make the hammer strike to the sinners pleasure: and that mercenary tongues, and money spel'd consciences, may not spoyle our Church, to inrich themselues.

Also the contempt of Religion: is growen too generall among vs. What a shame is it, that professors of religion should bee brought foorth in Playes vpon a stage, by prodigious Players, to disgrace them? Surely wee had not need to dull the

edge

edge of profeſſion, it is too blunt already, but rather ſharpen the ſame, with the wetſtone of approbation. It is no maruell though religion come ſo ſeldome to our doores, when it hath ſuch entertainment: We haue beaten the ſhell ſo long, that the kernell is come to nothing: We haue reproued the hypocrite ſo long, till we haue chidden away all profeſſion: and yet euery profeſſor is not an hypocrite, though euery hypocrite bee a profeſſor.

Chriſt taught, that our works ſhould ſhine before men: for outward profeſſion muſt accompanie inward grace. It is no ſinne to haue an outward ſhew of puritie, but a vertue; and therefore to be countenanced, and defended from the prodigious ſpirits of the world: and if I ſaid barking Dogges, I ſayd but as *Dauid* did, which hunts outward holineſſe into *Obadiahs* caue: that it dare not ſhew it ſelfe, for feare it ſhould be brought vpon a ſtage, or put in verſe, or to ſome other vſe, to make themſelues merrie withall.

Shall this be ſuffered, then religion will be baniſhed ere long: and I cannot blame it, if it walke in obſcuritie already, and dare not bee ſeene. But is there neuer an *Obadiah* in the land, nor *Heſter* in the Court, nor an *Ahimelech* at *Nob*, to fauour their profeſſion, and protect their perſons? *Non eſt meæ humilitatis dicere vobis*: yet (ſay as God ſaid to the Iewes) *Though Iſrael play the harlot, let not Iudah ſinne*: Though the Temporall Magiſtrate ſit ſtill and ſay nothing, yet let not Eccleſiaſticall gouernours keepe ſilence. You are the

breſtplate

breſtplate of defence, the helmet of [illegible]nuerance, and the ſword of protection: as *Tunc iuſtitia dicitur gladius, ex vtraque parte acutus, quia hominis defendit corpus ab exterioribus iniuriis, & animam à ſpiritualibus moleſtiis:* For the ſword of gouernment hath two edges. *Diſciplina ad duo diuidi tur, ad correctionem, et inſtructionem, primum timore, ſecundum amore perficitur*: and happy is that Church, where they both doe cut. You are the North winde, to kill all the vermin, and the South to ripen good fruit: I meane your authoritie, to puniſh the wicked, and cheriſh the good. But I forget my ſelfe: your Lordſhip is wiſe, as an Angel of God, knowing beſt what to doe. Yet giue me leaue (not to teach, but) to pray for you, conſidering your holy profeſſion, high place, and the weighty cauſes you are to mannage, the manifold euils you may preuent, and the great good you may procure. And this is all the good I am able to doe, deſiring the Lord to proſper your godly proceeding, to Gods glory, and the good of the Church. To the ſame purpoſe the Lord fill your ſoule with grace, your heart with courage, your life with health, and your time with length of dayes: that after a militarie life ended in grace, you may come to liue a triumphant life in glory.

Your Lordſhips to command

in all duetie,

WILLIAM IACKSON.

To

To the Worshipfull Companie of Clothworkers: *William Iackson* wisheth grace in this world, and glory in the world to come.

Right Worshipfull:

IT is no small fauour of God to bee made an instrument of others good: which is either by our owne free donations, or by disposing of others gifts: In the one is manifested our charitie in giuing of our owne: and in the other our faithfulnesse, in truely performing the will of the dead. And to vse the Apostles words, What haue we that wee haue not receiued? *not simply for our owne vse, but for the good of others also: Therefore, that wee may not be found vncharitable, we must giue of our owne, nor vnfaithfull, we must be true in bestowing of others gifts: and then we shall bee twice blessed with* Iacob, *and haue a double portion with* Beniamin. *But to bring this home to the doores of your consciences: Yea, Worshipfull company of* Cloth-workers, *for whome I in particular am bound to pray, not so much for your owne donation vnto mee, as your faithfull paying of that which others haue giuen for the maintenance of religion. Of whom I may say, as* Dauid *did*

of

of Ieruſalem, Many excellent things are ſpoken of thee, thou Citie of God: *ſo many excellent things are done by you: Yea, worthy and worſhipfull* Cloth-workers, *with* Dorcas *you make coates to clothe the naked: with the* Shunammite, *you prepare houſes for the harbourleſſe to dwell in: with* Obadiah, *you relieue the Prophets, and much more of this nature, which to ſet downe in order, would both ſpend much paper, and alſo a wearineſſe to my hand: it is ſufficient, God knowes them, and will one day reward the ſame. I ſpeake not this to make you proud, but as my duetie to you, and to encourage others to the ſame. And ſo I will conclude with the ſaying of the Apoſtle, yee haue, and doe well, yet I beſeach you to increaſe more and more: whereby your name may bee more ſpread on earth, and your glory greater enlarged in heauen.*

Your Penſioner,

WILLIAM IACKSON.

TO THE READER.



Hristian reader: I aim now to ſalute thy vnderſtanding with a few lines of exhortation: be thou as willing to embrace them, as they are ready to profit thee: if vnderſtāding be thy tutour, and conſcience thy leſſon. And here I deſire but two things of thee, firſt to reade with diligence, then to marke with iudgement: for thou canſt haue no ſicknes, but here is phyſicke: no ſore, but here is a plaiſter for it. It is like Iacobs *ladder, one end ſtanding on the earth, the other reaching vp to heauen; It begins at faith and repentance, leading thee along in the path of obedience, and ſo at the length brings thee to glory. I would not that any ſhould obiect againſt the author, and ſo vſe the child the worſe for the fathers ſake: but rather conſider that the child may be good, though the father be euill. I will make no apologie in the behalfe of it: for it is able to ſpeake in the defence of it ſelfe. And now I muſt make an apologie for my ſelfe, why I haue ſent this booke forth into the world; one cauſe is, in regard I was wronged by euill tongues after I had preached the ſame; wherefore I now ſend it foorth to make anſwere for mee. A ſecond cauſe why I ſend it foorth, is this: becauſe the matter therein being of great vſe, (and a Sermon is but nine dayes wonder,) would not haue the funerall ſo ſoone, therefore I thought good to intreate that fauour of the higher powers to put it in print. And now let me intreate thy affections to embrace it, and thy diligence to practiſe it. Thus I leaue theſe fewe lines to thy ſelfe to be obeyed, and thy ſelfe to the Lord to be glorified.*

Thine if thou be the Lords,

William Iackſon.

A Table of the parts handled in this Booke.

In the plow-time are handled. { 1 the subiect. 2 property of the worke. 3 propriety of the persõs.

1 *In the subiect.*

1 Why man is called earth, 5.6.7
2 The heart to be looked too, and why, 8 to 11
3 Wicked sinne of meditation, and why, 14 to 18
4 The seuerall fallow grounds, 19 to 56

2 *In the property of the worke.*

1 The heart is cut by the law, 60 to 63
2 The inward thoughts discouered, 57 to 60
3 Sinne dies in vs, 63 to 73

3 *In the proprety.*

1 Man is to helpe forward his saluation & why, 73 to 78
2 The magistrates dutie from 78 to 83

In the seed-time are { 1 property of the worke *Sowe.* 2 matter to work on *Righteousnes.* 3 the persons *You.*

1 *In the matter.*

1 The word of righteousnes must rule vs & why, 84 to 87
2 How the Papists abuse the word of righteousnes from 87 to 100
3 Why the word is righteous, 101 to 102
4 Of the workes of righteousnesse, and how to doe them, 103 to 107

2 *In the sowing-time.*

1 How obedience seemes lost, 108
2 Why the reward is not yet, 109
3 Great gaine in obedience, 111
4 We are to doe good to many, 112
5 We are to doe the beast good, 113
6 How the wicked sowe, 114

7 World make obedience a labour, 115

3 *In the persons.*

1 Great men not too good to serue God, 118 to 119
2 Poore not too meane to serue God, 120

In the harueſt time are { 1 propertie of the worke. 2 the manner of it.

1 Generall obeydience euer rewarded, 121 to 124

1 *In the propertie.*

1 How obedience bringeth earthly blessings, 125 to 127
2 The harueſt of assurance of heauen, 129 to 134

2 *In the manner.*

1 All we haue is of mercy, 135
2 Papists merits, 136 to 137

In the consequence are { 1 the action, *Seeke.* 2 the obiect, the *Lord.* 3 the cause, it is *Time.*

1 *In the action.*

1 We must serue God in our owne persons, 139
2 That it is a labour to seeke, and why, 140

2 *In the obiect.*

1 Of the name *Iehouah,* 143
2 To seeke God in his word, 145
3 The seuerall seekers, 146 to 147
4 To seeke the loue of God, 148 to 149

In the compelling cause.

3 *In the time past in it.*

1 The longer in sinne, more cause to turne to God, and why, 150 to 154

2 *In the time to come.*

1 Take time while time is, and why, 154 to 155
2 The continuance in seeking, 156 to 157
3 How and when he come, 157
4 The metaphor of the raine, 158 to 159
5 Raine for teaching, 161
6 Raine for abundance, 162

A Table of the principall words in this Booke.

A

A meane in words, 69
Assurance of heauen here, 129
Apology of the world, 116
Apologie for the Church, 35.56
Adultery how committed, 29
All the lawes to be executed, 80

B

Bishops lawfull, 55.56
Brokers, 30
Blind Magistrates, 82
Best good to be done, 114
Boldnes of Ministers, 77
Blasphemy of Papists, 102

C

Couetousnesse, 26
Corruption of nature, 16
Continuance in obedience, 191
Ceremonies, 39.40
Custome in sinne, 155
Church of England, *true Church comming of God, how,* 157
Continuance in sinne, 156

D

Discipline of 3. sorts, 38.39
Death of sinne, where, 63
Dissembling protestants, 113
Drunkennesse, 19.146
Dumbe Magistrates, 82
Dead to sinne 63
Deuil cause of sinne, 17.18
Dead in sinne, 152
Doctrnie of England *pure,* 36,37

E

Exchange, 32
Error of Papists, 132.87
Engrosers 13
Earth for man 5.7.8.9
Euill actions 66.67

F

Free will 97
Faith of our owne 75
Faith, the nature of it, 130
Faith only in this life, 131

G

Grace the power of it 72
Good to be done to many, 112
God no cause of sinne, 16
Gaine in obedience, 111
Great men serue God, 119
Good, how to doe it 106

H

Hypocrites 12
Heart most regarded, 8.9.10
Heart to be rent, 61
Hurt of euill works, 70
Hope of the godly 110
Harueſt of magistrats, 123
Ministers & people, 124
Harueſt temporall, 125
Harueſt of grace 124

Heart

Heart in obedience 105
Hospitalitie. 123

I

Incloſers 24
Idolatry of Papiſts. 95
Infidelity of ingroſſers 24
Inſtruction 81
Iehouah, what it is 143
Iuſtified how 167

K

Knowledge of the word, 105
Knowledge of ſinne, 57.58.
Knowledge of good and nicked men 72
Knowledge of the heart, 75
Kill ſin in the heart 63

L

Loue of God to be ſought 148
Labour to ſeeke 115
Lookes wanton, 29
Long in ſinne 154.155
loeke vp the word, 88 to 90
Lawyer a ſeeker 139
Lawyer little trueth 21

M

Mean in words, 69
Merits of Papiſts 93.136
Mortifie ſinne 70
Magiſtrates to puniſh ſinners, 78.79.85
Man to worke his ſaluation out 73
Mercie of God 133
Murmuring 52.53
Man part with all creatures 4
Mercie of God cauſe of this crop 115
Mercie of God greater then ſinne 154
Merchants falow ground, 28

N

Nature of faith 35
Nature of the wicked 15
Nature of merits 96
Names cut off. 5

O

Obedience ſeemes loſt 108
Oppreſſion 22.to 25
Obedience profitable 122
Ordinances of God, 141.142.
Obedience rewarded, 121.

P

Pleaſure of ſinne 18
Profit of ſinne 18
Patrons 24.25
Pride 13.27
Profit in words 71
Pardons 98
Purgatory 90.91
Prayer to Saints 95.96
Plow our ſelues 76

R

Reward not yet 109
Raine, the maner of it, 159
Raine, for teaching 160
Rob-altar ſeekes 139
Righteouſneſſe of ſanctification 168
Righteouſneſſe of iuſtification 166

S

Slanders of the Papiſts, 102 107

Seeke in our own persons, 139
Seeking of sinne, 146.148
Swearing, 27
Subiect of faith in vs, 74
Sathan rules the sinner, 17
Sleeping magistrates, 80
Sowing of the wicked, 114
Sorrowe how differs in the good and bad, 61.62

T

Trueth not to be found, 21. 22
Trueth in words, 67.68
Tongue to be mortified, 65
Translation of the word, 88 to 90
Time to seeke, 150
Theft of engrossers, 23
Thankes-giuing, 161
Time past, 150
Time to come, 154

V

Vsury, 25.100
Vse meanes to saue the sinner, 77
Vnwritten verities, 97
Vnmercifulnes of the Pope, 99
Vlcer of sinne. 152

W

Workes not perfit, 135
Word righteous why, 101
Wicked no right to any thing 143
Wicked sinne of purpose, 14
Workes of righteousnesse, 103
Word our rule, 84
Whoredome, 28

In

In commendation of the Author.

VErtere ſi agricolas, terrã eſt nunc, laude docendo,
Virgilius dignus: laudibus eſſe puto,
Dignum hunc, noſtrarum, quæ animarũ cura libellum,
Sit, qui, & noſtra docet, vertere corda bene.

Alex. Bradley.

To my worthy friend his Celeſtiall Husbandry.

THe Husbandry, which theſe dead leaues doe bring,
Thy liuely voyce did once ſweetely ſing,
That thy learned and iudicious hearers thought
The Celeſtiall harueſt to them had brought:
Thereby their hearts ſo did inflame,
That they deſir'd to heare it once againe.

Io. Ga.

THe ground mans heart is, Gods word the plow;
The harrow, repentance is, to breake it now;
The ſeede, obedience, ſowen in our liues;
The raine, Gods grace, whereby it alſo thriues:
Then vſe it, and it will bring
Thee to heauen, there to ſing.
Then now { Prayſe God for the gaine,
{ And the Author for his paine.

T. H.

THE CELESTIALL husbandry.

RIght Honorable, and well beloued in our beſt be loued. I knowe that many haue been the flowers that my brethren the Prophets, haue gathered out of the garden of Gods word: giuing a fragrant ſmell in this place: ſo that I know not what flowers to gather, to preſent you withall: that formerly yee haue not ſeene. Yet, in this my meditation, I conſidered of my worthy Auditors, and ſo fitted my text, accordingly. Some of them, being Iudges, and Magiſtrats, that fitly I might ſpeake to them, of Iuſtice. An other part of them being inferiour ſubiects, that alſo I might ſpeake to them of obedience. In a word conſidering that heere are vſually auditours, of all ſorts, I haue made choyce of ſuch a text, as doth ſpeake to all perſons. I feared to ſpeake of Iudgement, leaſt it ſhould make the weake harted to tremble. Or of mercy, leaſt the wicked ſhould be ſecure. Therefore I haue ioyned them together.

OSEA. 10. 12.

SOwe to your ſelues in righteouſneſſe: reape after the meaſure of mercy: breake vp your fallow ground: for it is time to ſeeke the Lord, till he come and raine righteouſneſſe vpon you.

Quo brevior eo obscurior. The shorter this Propheſie is, the more myſticall. In the holy Scripture, theſe two things euer do concurre: *Sententia brevis, res ampla*, A finit ſentence an infinit ſence, as in a litle mapp we ſee a world of Coūtries, & what the ſoote cannot meaſure, in many dayes, the eye paſſeth ouer in a moment. This text is a little Mappe of the whole body of Diuinitie: & turnes ouer vnto vs a golden leaſe, whoſe inke is *Nectar*: and the penne, the wing of Angels: for the matter expreſſed is wholly celeſtiall. *Quis ſit finis iuſtorum et iuſtificantium iuſtos.*

I will, in ſomeſort, open the euerlaſtiing dores, and heere ſhewe you the King of glorie: and in him, your glorie. Therefore let an holie reuerence poſſeſſe your ſoules, and ſay with Iacob: *This place is fearfull: none other but the houſe of God, and the gate of Heauen.* where will appeare the loue of God in his Iudgements, to the ſonnes of men: who in promiſing mercie, omits iudgment, but in threatning iudgment, remembers mercy? as heere in this place.

And now as you intend to trauell with me, in this way, tye your conſiderations vnto two generall heads.

The firſt is a precept. The ſecond is the conſequent. The precept is affirmatiuelie ſet downe, and is illuſtrated by a metaphor taken from the husbandman. Firſt, by the plowe time. *Innouate vobis nouale*, Plowe vp your fallowe. Secondly, by the ſeede time, *Seminate vobis in iuſticia*, ſowe to your ſelues in righteouſneſſe. Thirdly by the harueſt time. *Metite in ore miſericordiæ.*

Euery one of theſe times, offer 3. branches apeece. Firſt the ſubiect, the fallowe grownd. 2 The propertie of the worke, *Plowe*. 3 The proprietie of the perſons, *your*, Plowe vp your fallowe grownd. Secondly, the ſeede time. 1 *Sowe*, There is the Propertie of the worke. 2 *Righteouſneſſe*, there is the matter to worke vpon. 3 *To your ſelues*. There is the extent of it. Sowe to your ſelues in Righteouſneſſe.

Thirdly,

Thirdly, the harueſt time, 1 The action or worke *reape*. 2 The manner, According to *mercy*, this is the precept, and the parts therof, and now the conſequent ſollowes: and is amplified thus: firſt by an argument, taken from their negligence. *For it is time to ſeeke the Lord:* Secondly by an argument taken from the benefit of it, *till he come & raine righteouſneſſe vpon you*. In the 1 obſerue an action, *ſeeke*, there is the propertie of it, 2 whom, *the Lord*, there is the obiect of it. 3 why, *for it is time*. There is the compelling cauſe for it is time to ſeeke the Lord. In the ſecond part obſerue how longe *donec veniat* vntill he come, there is the continuance of it. 2 *Et doceat iuſtitiam vobis*, and teach you righteouſneſſe there is the ende of it. Firſt by the acte, to *teach*, 2 by the qualitie, *righteouſneſſe*, 3 the perſones, *you*. this is the conſequent with the parts thereof. ſo that now if you will take a generall veiwe of theſe wordes, you, ſhall finde euery word a ſentence and euery ſentence, a world of matter it wants but a skilfull workeman.

A Scripture very neceſſarie for theſe dayes, and I thinke, not vnfit for this preſent auditorie. Albeit to them, whoſe eares are alwayes liſtininge after noueltie, it may ſeeme to triuiall, yet I doubt not but to thoſe that come with willing mindes to learne it, will proue very profitable. Therefore you Right Honorable whom God hath vouchſafed his owne name vnto heere vpon earth, with reuerence attend it.

It is the ground of iudgment, therefore ye moſt worthy Iudges may liſten vnto it; it is the end of controuerſies therefore yee skillfull Lawyers may take notice of it; Here is matter of ciuill obedience, therefore ye inferiours may fitly learne it, alſo it is the inſtrumentall cauſe of faith, and repentance, therefore ye beleeuers may earneſtly embrace it. *Shimgnu debar Iehouah*. Thus who ſo begins, and ends his dayes, ſhall dye the death of the righteous: and his laſt end ſhall be like vnto his. The matter in the whole is an exhortation vnto holi- שמעו דבר יהוה

neſſed: ana conſequent enforcinge. The exhortation comes now in hand, being conſidered 1 by the plowe time, ſecondly by the ſeede time, 3 by the harueſt time. The plow time by order, is firſt to be handeled: And in that, I noted 1 the ſupiect of the worke. נִיר fallowe ground. 2 The property of the worke. נִירוֹ New plowe. 3 The propriety of the perſons. לָכֶם your. And now the ſubiect doth challenge, the firſt place.

THE SVBIECT.

NIru, *Fallow* ground, In euery ſcripture we are to conſider, *Sententiam et intentionem.* The ſentence & the intent. *Quid dicitur et quid intenditur.* What is ſaid, and what is intended. Euery ſcripture being to be conſidered either litterall, or metaphoricall. Litterall, when ſence and ſentence agree. As curſed is the earth for thy ſake. Gen. 3. 17. metaphoricall, when one thing is ſpoken, and another thing is meant. I will power waters vpon the dry ground. So here we muſt vnderſtand him, that hath heauen for his ſeeling, the earth for his pauement, the Sunne Moone & ſtarres, for his hangings, the creatures for his diat, and the Angels, for his attendants.

Eſa. 44. 3.

Man part with all creaturs.

Man is called euery creature by the mouth of our Sauiour Mat. 28. Becauſe he hath a participation of the beſt good in all creatures: and ſo more excellent then all.

Stones haue a being, but not a life. Plants haue a being, and life, but not ſence. Beaſts haue a being, life and ſence. and yet none vnderſtanding. Angels haue being, life, ſence and vnderſtanding. But in man, ye may behold a Mappe of all theſe. For he hath a being with ſtones, life with plants, ſence with beaſts, and vnderſtanding, with the Angells. A moſt ſweet abſtract, or compendium, of all creatures perfections.

Yet be not proud, becauſe of all theſe, for thou art but earth. Earth is the loweſt of all elements, and the Center of the world. Earth muſt be earth, liuing earth to

dead

dead earth. *Respice, aspice, prospice,* looke back what thou wast, see what thou art, and consider what thou shalt be. Dust thou wast, earth thou art, and to dust thou shalt returne, as Saith *Phocylydes.*

Ex terra corpus nobis est, rursus in illam,
Solnimur: et pulvis fumes.
Our body is of earth and dying must,
Returne, to earth: for man is made of dust.

So then it is earth, The difference is this: liuing earth walkes vpon dead earth, and shall, at the last be as dead, as his pauement, that he treads vpon. I thinke few be proud, of their soules: and none but fooles, will be proud of their bodyes. *Quid superbis terra.* *Why art thou proud O earth.* *Obserue.*

Man of earth is called earth: and I cannot passe this poynt, before I haue fixed your considerations, vpon this obseruation. How the Lord insinuates, his contempt of the wicked by cutting off their names, as not worthy to stand in his booke. The mention of which, would be a blur to his sacred leaues. This is the estemation, that the wicked beare with God. How thinke ye then, that their persons shall sit in his kingdome, whose names may not stand in his booke?

Thus God crosses the worlds fashion: some times giuing them no names at all: As that reall parrable giues the rich man, no name at all but *Dines*. Some times by cutting off their names, as the seruants of *Dauid*, were serued by the Princes of *Hannon*: Who cut off their garments by the buttocks: and shaued off halfe their beards. Luk. 16. 19

So God cutteth off halfe their names. *As Aram* is called *Rame: Ieconia* is called *Conia.* Surely when God takes letters, from their names, he intendeth also, to take blessings from their persons. Some times he giues them a by name: as the *Bulles* of *Basan.* And here the earth or fallow ground: as vnworthy of any other name, or title of Honor.

It

It is not alwayes true, that, *Quanto ornatior, tanto nequior. The more adorned the more wicked.* For surely greatnes is the faireſt obiect, to the eye of the world, and goodnes to the eye of heaven. There is a glorious ſplendor, in pompous honor, if it come by the hand of God. For, *They that honor me, I will honor,* (ſaith the Lord.) And it is made as a promiſe of God to the righteous. *Zecer tſaddik. The memoriall of the iuſt ſhall be bleſſednes,* full of honor. Good lucke haue ſuch with their honor.

זכר צדיק לברכה
Pro. 10. 1.

But there are many, to whom our bonnets vaile, and our knees bowe, whom the ſight of heaven ſcornes, as not worthy of thoſe titles and complements giuen vnto them. For *Deus vbi non eſt, ibi nihil eſt. Where God is not, there is nothing.* For he that hath not Chriſt. How can he haue right vnto any thing? For the condition runnes thus: πάντα ὑμῶν ἐστιν, ὑμεῖς δὲ Χριστοῦ *All is yours, and you Chriſts.* But firſt you muſt be Chriſts, before any thing, can be yours, Feede not your ſelues, then with ſhadowes. *O index quiſque ſui. Let euery man be a Iudge of himſelfe. Cum te quis laudet, iudex tuus eſſe memento. When any man prayſeth thee, remember to be thine owne Iudge.* Whether theſe things doe belong vnto thee or no. *Plus aliis de te quam tu tibi credere noli. Do not thou beleeue other men, more concerning thy ſelfe, then thou doeſt beleeue of thy ſelfe.*

If you deſire your names to be regiſtred with the penne of eternity in the kingdome of glory, write them, your ſelues in the kingdome of grace, with the penne of obedience: and there reade them, to your comfort. They ſtand ſure with God before: not ſure to vs vntill now. If you would haue God, to dignifie your names, with titles of honor, then honor his name, with ſongs of prayſe, and the fruite of obedience. Remember his great and glorious name, ſaith *Moyſes.* And fitly ſaid *Dauid*, that *our helpe ſtandeth Beſhem Iehouah, in the name of the Lord.* Maintayne the glory of it then, with

בשם יהוה

your

your ſtrenghts: and ſound it out with your prayſe, that ſo God may write you, not without a name: nor with a by-name: nor with a curtolled name: but that your names may ſtand at the full length, in his booke. That he reading the ſame, as *Ahaſhuerosh* did *Mordecayes*, then your ſervice ſhall be found out with rewards: arayed with the Kings robe: titles of honor: ſet on the Kings Horſe, and Proclamation made: This is the man, whome the King will honor. Honor him with reputation on earth before men, and with glory in heauen, before Angels. O bleſſed are they, that ſtand regiſtred, in the Chronicles of heauen, with the penne of the eternall ſpirit: and read in the leaues of obedience, in the kingdome of grace.

I haue not yet don with the ſubiect. This earth is a diuine, ſpirituall and immortall nature, called the fallow ground, by a metaphor. This ground is incapable of ſuffering terrene fragillity. This is Gods ground, and that in an high and myſticall ſence, yet proper enough. *The earth is the Lords.* Yet he hath not ſuch reſpect to this ground, as he hath to man, for whome he made it: but chiefely to the ſoule of man, which is this fallow ground. *Man a diuine earth.*

There is a wonderfull mixture of the elements in man. Firſt, the Heart is placed in the midſt, as the earth, or the center. 2. The Liuer like the Sea, from whence the ſprings of blood doe flowe. 3. The veines, like Rivers, ſpreading themſelues abroade, into the vtmoſt members. 4. The Braine which is placed aloft, like the Sunne, giuing light and vnderſtanding. 5. The Senſes, like Starres, ſet rounde about like ornaments. And therefore man may well be called earth, yea *Microcoſmos, a little world.*

The Earth is called *Terra*, which betokeneth the roundnes of the earth. Or it is called *Terra*, and hath that name of the ouer part, *quia teritur*. That is trod vpon, as being the foundation and ground worke of all.

And is also called *Humus*, and hath that name of the Sea that is moyst, for without moysture, the earth is vnprofitable. They must be ioyned together. For if it be drie, which is either by too much cold, and then it turnes to sande and gravell, or by too much heate, and then it turnes to Chauke and Oker. The earth must haue moysture, to make it fruitfull. This moysture is Gods grace, that makes the soule as profitable, as the showers from heaven, cause the earth to be fruitfull. The heart and grace must be myxed together: for it is necessary to divers ends. 1 *Illuminat intellectum. It doth lighten the vnderstanding.* 2 *Inflamat affectum. It inflameth the affection.* 3. *Frangit cordis duritiam. It breaketh the hardnes of the heart.*

Thus when the heart and grace are ioyned together they are fruitfull. Therfore the earth is called *Tellus*, because we take fruite therof. And *Ops* for it heapeth with fruite. Such is the heart of a good christian, that it floweth with the works of righteousnes, as appeareth *Cant* 2. 12. *The flowers appeare in the earth*, saith *Salomon*.

בארץ נראו הנצנים

Obserue with me, First the place. *Baarets: in the earth.* This earth is the heart and soule, that is the fountaine of them. 2. *Niren: they appeare*: Inward grace bringes forth outward fruite. 3. The quantitie of them, *Hannitsanim the flowers*, set downe in the plurall, to shewe the abundance of them, as our Lord witnesseth. This Earth is fruitfull, when the ayre of Gods grace hath giuen influence, with the seasonable dewes of his spirit; and the Sunne of righteousnes, hath bestowed his kindly heate, then followes a plentifull haruest, The blessed heart returns ten for one: yea, a hundred for one: as our Sauiour Christ saith.

Iohn. 15. 5.

Doct. *Obserue that the cheifest care of a Christian, must be to furnish his heart with grace: and to plowe it vp with true repentance*: which counsell is giuen, by the wise man. *miccal-mishmar nitsor libbeca: Aboue all things keepe thy heart with diligence.* The like conucell is giuen by *Ieremia, wash thy hart O Ierusalem.* This also

מכל משמר נצר לבך

Pro. 4. 23.

Iere. 4. 14.

is

is confirmed by the author to the *Hebrues. It is Good the heart be eſtabliſhed with grace.* And to confirme it with the words of Chriſt, *Take heed vnto your ſelues, that your hearts be not oppreſſed.* Heb.13.9. Luk.21.34.

This courſe or order is not amiſſe, for the cauſe goes before the effect, Can there be a good life, which is the effect, before there be a good heart? which is the cauſe: not *Cauſa efficiens*, but *Cauſa materialis*, as *Chryſoſtome* obſerues. *In ore et corde tuo ſalutis cauſa, In thy mouth and in thy heart, is the cauſe of thy ſaluation.* In thy mouth to confeſſe it, and in thy heart, to beleeue it *If thou confeſſe with thy mouth, and beleeue with thy heart, thou ſhalt be ſaued.* So then to haue good fruit, is to haue a good tree. A good cauſe, brings forth a good effect, for *Qualis cauſa, talis effectus. Such as the cauſe is, ſuch is the* effect. And common ſence and reaſon, doth teach vs, as *Ariſtotle* obſerues, κὴ τέλος κὴ τὰ πρὸς τὸ τέλος *In euery action the end and the meanes of the end muſt goe togeather.* *Re.1.* Rom.10.10.

The Smith heats his yron, before he beats it. The Carpenter lays his foundation, before he can erect his building. The husbandman plowes his ground, before he reaps his harueſt. And a chriſtian muſt haue a good hart, before he can haue a good life.

2. And as it is the ground worke, ſo it is the ſtrength of man, both in nature, and in grace. In nature it is the firſt that liues, and the laſt that dyes, And it is called *Cor*, and hath that name of *Cura*, buſineſſe: for it is in continuall worke. It is in man μικροκοσμὸς, *The little world. Homo eſt cœli ſimulacrum, & interpres naturæ. Man is the picture of the heauens, and the interpreter of nature:* in whome is the heart, as God is in this μεγαλοκόσμῳ, the great world. *Primus motor. The firſt mouer.* It is no leſſe in grace, the firſt that is ſanctified, and the firſt that liues in grace, and is the caſtle of man. The conſideration wherof made *Dauid* to conclude, that, *that man needs to feare no euill*, why *Samuk-libbo his hart ſtandeth* Pſal.112.8. שמוך לבו

firme. And surely it had neede, for the Deuill dealeth with the heart of man, as the King of *Aram* dealt with
1.King.22.31. the King of Israell. Which shootes neither against small, nor great, but against the heart, the King and strength of man. Thus he dealt with *Adam*, insinuating himselfe, first into their affections: thereby stealing away their
Iohn 13.2. harts, and so drewe them to sinne. Thus he *dealt* with *Iudas*; for *he put into the heart of Iudas.* And thus he first worketh with the hearte, and then the other parts of man.

3. And as it is the strength of man, so it is the salt, that seasons our obedience, whereby it is made acceptable vnto God: for obedience without the heart, is like the sacrifice of a dog, and the hire of a whore. A good worke without the heart, is but a glorious sinne. *Non tam res ipsa, quam hominum affectus spectantur.* *Not so much the things themselues, as the affections of men, are here to bee considered*, saith *Faius*. *Potest quis & in paupertate, magno, & in diuitijs pusillo animo esse.* *One may haue a franke minde in pouerty, and a sparing mind in riches.* So it is not the worke but the mind. *Vnum opus, sed non vnus affectus.* *It is one and the same worke, but not the same minde.*

Thus the Lord regards not so much the worke, as the heart and minde of the worker, as the Prophet saith,
Esa.29.13. *This people honoureth me with their lips, but their hearts are farre from me.* And therefore, *in vaine doe they wor-*
Math 15.9. *ship me*, saith Christ. And as *Augustine* well obserues, *Quia non quid faciat homo considerandum est.* *Because we must not so much to consider, what it is that a man doth, sed quo animo facit, but with what minde he doth it.* If wee doe build onely on the worke, wee haue no better euidence to shew for our saluation, then the deuils, and the reprobates. If we relie vpon miracles, and casting out of deuils: these are the euidences that the false prophets will bring: *Lord haue wee not done many great workes, and cast out deuils in thy Name?* yet, *away from mee, I*

know.

know you not, will Christ say. Or shall wee build vpon preaching the Gospel, supposing that to be a good euidence for our saluation? This is the euidence of *Iudas*: and yet hee is gone to his owne place. Not the worke then, but the heart, is that, that will stand and goe for currant. To shew this, the Lord would haue a free-will offering, among all the rest of his sacrifices. Matth.7.27. Leuit.22.19.

Hereby shewing, that the heart must be ioyned with obedience. Yea, so did the Lord regard the heart, that he would not admit of any gift, for the building of the Temple, but what came from a free will, which was but a type of the spirituall Temple. To the building whereof, euery man is to bring the timber and stones of obedience, and that with a good heart. And therefore as the author to the *Hebrews* saith, *Let vs draw neere vnto God* μετ' ἀληθινῆς καρδίας *with a true heart*, that so *wee may serue him*, that wee may please him: *For God is a consuming fire*. Exod.23.2. Heb.10.22. Heb.12.24.

4. And as the heart seasons our obedience, so in the heart is the euidence of our saluation, there sealed by the Spirit of God. Our euidence lieth not in any externall thing: it lieth not in the ancient calling of *husbandrie*, for *Cain* miscaried in that: nor in strength, for *Golias* could not preuaile thereby: nor in the *office of a Prophet*, for that serued not *Saul*, or *Balaam*: nor any *kingly dignitie*, that would not priuiledge *Pharaoh*: nor *riches*, they helped not *Dives*: nor glorious *apparell*, for it did *Herod* no good: nor *policie* in *Achitophel*: nor beauty in *Absalom*, could giue assurance of saluation. *Temporale non potest esse causa æterni*, *No temporall thing can be the cause of that which is eternall*. In all these can be no euidence of our saluation. *Nihil est firmum vel stabile in rebus humanis*, *There is nothing stable in humane affaires*. It remaineth, that the heart is the register of our saluation. *Per fidem facti sumus vnum in Christo*. *By faith wee are made one with Christ*. And the subiect of faith is the heart: for *with the heart man beleeueth vnto* Rom.10.10.

salvation. The other, they are *extra nos*, these *intra nos, vero Spiritu Dei inscripta, Written by the very Spirit of God. For God hath sent the Spirit of his Sonne into our hearts, whereby wee crie, Abba, Father.* And though the sound of saluation delighteth the eare, yet the ioy
Gal. 4. 4. and sweetnesse is in the heart. *Deus est mel in ore, God is honie in the mouth. Melos in aure, Musicke in the eare. & iubilum in corde, and ioy in the heart. Veniet, veniet dies iudicij, vbi plus valebunt pura corda, quam astutia verbis, & conscientia bona quam marsupia plena, quandoquidem iudex ille, nec verbis falletur, nec donis flectetur. The day will come, the day of iudgement will come, when cleane hearts will more auaile then craftinesse in words, and a good conscience then a full purse, seeing that the Iudge will neither be deceiued with words, nor mooued with gifts.* If then a good heart shall bee of such worth at that day, it is principally to be regarded in this life.

Vse. 1. Now before we passe from this, note with mee here, the hypocrites, which haue onely the outside of greatnes, like *stage-players*, which appeare like Kings vnto others, themselues being no better then beggars. These hypocrites serue the Lord in shew, not in trueth; Christians onely in name, Saints onely in shew. These are painted boxes, wherein are hid deadly poysons: vnder *Iesabels* painted face a whorish behauiour. These cleanse the
Matth. 23. 33. outside, but within is a denne of theeuish affections. *O generation of vipers, how should ye escape the damnation of hell?* Vnto this purpose serueth that storie wherein I reade of *Hercules*, which begot *Scithes* on a monster: whose vpper parts were like a woman, and her lower parts like a viper. Me thinkes the hypocrite resembles this monster: his vpper parts shall be like a woman, (I
Reuel. 12. 1. meane his smooth and splendent words:) but his lower parts, (or if you will) his heart is like the viper. For as historians report, the viper eates a way out of the belly of her damme, with the danger of her life that bred her: so the hypocrite eates vp the bowels of his mother, the Church,

Church, that brought him foorth, crying out against disorders abroad, whiles there is none at home in his owne heart. I speake not against professors, but against hypocrites: to whom I say as *Chrysostome* said, *Aut esto quod appares, aut appare quod es, Either be as thou seemest, or appeare as thou art.* I would to God they would bee either open enemies, that so we might beware of them, or faithfull friends vnto Christ and his Church.

These are sicke of wantonnesse, in religion, and are so hote about the question *de modo*, that it is to be feared, the enemy steales away the matter of religion out of their hearts. It is strange to see, if that wee will not shew our selues refractarie, wrangle about shadowes, and speake against authority, our sermons are hissed at, and our persons are derided. These are professors of note, when they speake bitterly, their names cary it away strongly, with our scandals.

Note here the proud persons, with their top and top- 2.
gallants, that build towers in the ayre, and a heauen on earth; whiles there is a hell in their consciences. The proud person is, *Deo odibilis, diabolo similis*, and, *sibi damnabilis. Odious vnto God, like the deuill, and damnable to himselfe:* witnesseth the saying of the Apostle, *God reiecteth the proud, and giueth grace to the humble.* Euery proud man is an idolater, because he loues his pride, and makes that his God: no maruell then if hee be reiected: For, *Nemo potest Dominis recte seruire duobus: No man can serue two masters, God, and Pride.* Yet the proud man will; and if either be vnserued, God shall: he will be sure to couer his backe with externall brauerie, whether God line his soule with grace or no. You shall see many of these gallants put a whole inheritance into a trunke, and metamorphise a whole mannour into a sute of apparel. And no maruell, when the best farme in it, will doe no more then pay for a paire of shoe-strings: besides, a band in the fashion, starched with the deuils liquor, and in the punke colour, to beautifie it. 1. Pet. 3. 5.

And now they flourish it out in brauery, what with their curled haires, painted faces, and fooliſh, if not fooles coates. Thus ſhine they like ſtarres; thinking themſelues to be Gods among Saints; when God knowes, and I feare, they be but deuils among men.

I conclude with the authour to the *Hebrewes*, *It is good to haue the heart eſtabliſhed with grace*: and as *Seneca* ſaith, *It is better to haue a ſoule furniſhed with grace, then a bodie decked with glorious apparell:* that ſo wee might be like vnto *Nathaniel*, of whom it is ſaid, *Behold a true Iſraelite*, ἐν ᾧ δόλος οὐκ ἔστι *in whom there is no guile*, Ioh. 1.47.

But I haue not yet done with the ſubiect, *New fallow your fallow*, it was plowed before, but for the ſowing of euill ſeede. The husbandman in the countrey can better vnderſtand this then the citizen. The maner of the husbandman is, to fit his tillage according to his ſeede: The ground wherein he ſowes Barley, Oates, Peaſe, and Tares, needeth but one yeeres plowing; whereas the ground where Wheate and Rye is to be ſowen, hath two yeeres plowing. During the time that it lies plowed, and not ſowen, it is called fallow ground. Such is this fallow ground of their hearts, which was made ready for the ſowing of iniquitie. As the ſame Prophet witneſſeth, *Ci kerbu cattannur libbam, For they haue made ready their hearts.* And as another Prophet witneſſeth, *They lie in waite for blood.* Likewiſe *Dauid* ſayth, *That they lie ſecretly, as a Lyon in his denne.*

כי קרבו כתנור לבם

Hoſ. 7.6. Mic. 7.1. Pſal. 10.9.

Doct.

Thus the wicked, not of infirmitie, but of meditation and deliberation, runne into ſinne. *Prauus vſus vix aboletur: A wicked vſe is hardly aboliſhed. Aſſidua conſuetudo vitium in naturam conuertit*, ſaith *Auguſtine*, *A continuall cuſtome conuerteth vice into nature.* For it is a paſtime to the wicked to doe euill, whereas the godly hath no delight in ſinne. *Seneca* by the light of nature could ſay, that, *Bonus animus nunquam errantis obſequium accommodat: A good minde neuer reacheth the*

helping

helping hand vnto error. Insomuch that the heathen said, that, *Bona cupido animi, bonus Deus est: A good desire in the minde, is a good God.* Whereas the minds of the wicked are bent to commit sinne with greedinesse, as *Salomon* saith, *Come* (say they) *let vs lie in waite for blood.* Of purpose, you see, not by infirmitie, notwithstanding the Lord, by the Prophet, pronounceth a woe against them, *that imagine wickednesse vpon their beds.* Prou. 1, 11. Mic. 2, 1.

There are two things that make the wicked thus bent in their minds to sinne. The first is the corruption of nature, which is corrupt of it selfe, and iudges those things to be good, which are euill, and those things euill, which are good. As the Apostle witnesseth, *The naturall man, knowes not the things of God:* Yea, so farre off, *that they are foolishnesse vnto him: Si in ratione habitaret malum, &c.* as *Tollet* obserues: *If euill should dwell in the reason, then could it not will that which is good.* I remember *Virgils* verse, *Reas.* 1. 1. Cor. 2. 14.

Igneus est ollis vigor, & cælestis origo,
Seminibus quantum, non noxia corpora tardant,
Terreniq; hebetent artus moribundaq; membra.
Those seedes haue fiery viger, and heauenly spring:
So farre as bodies hinder not with fulnesse,
Or earthly dying members clogge with dulnesse.

Wee neede not to borrow proofes from the heathen Poets, wee find them in our selues, and the infallible trueth of God hath spoken it; that in vs *there dwells no goodnesse, Rom. 7.* And further, the same Apostle saith, *Wee are all sold vnder sinne.* And, *There is none that doth good, no not one.* If our nature be thus corrupt, how can it produce any thing but that which is euill? The barren heart is the ground of my discourse. And according to the common distinction of euill, here is a double euill in this barren, and bad soile, *Vnum quod malus facit, One euill which the wicked man doth;* and then *alterum quod malum patitur: another euill which hee suffers.* The euill that hee doth, is here the meditation to Psal. 14.

sinne:

sinne; or, as my text saith, a heart prepared to sinne: The euill that he suffers is the corruption of nature: which sauours nothing but vice. The Philosopher said, that *the earth was a naturall mother vnto weedes, but a stepmother vnto herbs.* It is true, in this *earth, man,* by a procliuity of his owne naturall inclination, is apt to produce all manner of euill, but can bring foorth no good: God must first play the husbandman with him: There is no Farmer that so labours his ground, as God must our hearts. Wicked men are bad earth, and base minded, and naturally sinke downewards, yea, with a dull and ponderous declination: All his actions haue a low obiect; not out of humilitie, but of base deiection.

Apollonius reporteth one strange thing among the rest of his reports. That there was a people which could not see in the light, but in the darke: A strange report; yet it is here true by experience: The wicked cannot see any thing in the light of grace: they haue their light onely in the darkenesse of nature; for they here see and vnderstand through the darke cloudes of nature: No maruell then, if their heartes bee set vpon sinne, when they can see nothing but euill.

God not the cause of sinne.

Neither is God in this any way *causa Peccati*, either because his whole nature is corrupted, or in withholding grace from him. For the first, the wise man cleareth God, saying. *This haue I learned, that God made man righteous:* Eccles. 7. 31. *but he hath found out many inuentions.* For how could a good cause, produce an euill effect? *A Deo perfecto nihil malum, nihil turpe est,* saith the *Heathen*; *From God that is perfect, commeth neither euill nor foule thing. Deus malorum causa non est, cum bonus sit. God is not the authour of euill, when he himselfe is most good.* But as the Lord Hosa 13. 9. speaketh by the Prophet. *Perditio tua ex te. Distruction is of thy selfe O Israel.*

As God is not the cause of this corrupted nature, and so not the cause of sinne: so God is not vniust, in withholding his grace from the wicked: as some heretickes haue

haue reasoned, in this manner. *Priuatio est a Deo. To be depriued is from God. Priuatio est peccatum. To be depriued is sinne, ergo peccatum est a Deo, sinne is from God.* But this is easily answered: for it doth not followe, because we can doe nothing without grace: that therefore God is bound to giue it. Indeed we are bound to serue him, but he is not bound to bestow his grace vpon vs; it may be illustrated thus. The King can raise a begger to great honour: is he therefore bound to doe it? no man will conclude it. So it is with God, if he bestowe his grace vpon this man, it is his mercy towards him: if he doe it not to another, it is none iniustice to him. For his grace is free. *I will haue mercy on him, to whom I will shewe mercy: and will haue compassion on him, on whom I will haue compassion.* So, though man be corrupted, God in no wise is the cause of his corruption. Then this nature being so corrupt, seeth, and tasteth nothing, but that which is euill. Rom. 9 15.

A second cause or reason proceedeth from *Sathan*: for hee sitteth in the heart of the wicked, as a Prince vpon his throne, commanding the same, how and when he will: This way, and that way, as the winds doe the *Cedars in Libanus*. As the Apostle *Paul* saith, *They are taken prisoners by him to doe his will.* He is a workeman that is neuer without employment for them. The diuell by the testimony of our Lord, *is the Prince of this world.* Note then his Monarchy is great, and his kingdome bigger, then the kingdome of Christ. *For broad is the way that leadeth to destruction, and many runne that way: But narrow is the way that leadeth vnto life, and fewe walke that way.* 2. 2. Tim. 2, 26. Matth. 7, 13.

If his kingdome be so great, no maruell if his employments be so many: euery subiect therein is a great States-man, for he is of the priuy counsell: and there is neuer a day, but there is a consultation betweene the *Deuill*, and the heart of a wicked man: The *Deuill* cannot be without the least of these, but with great danger to his kingdome.

There is a two-fold cable-roape, whereby the *Deuill* drawes their hearts vnto ſinne. The firſt is, the profit of ſinning. *Come caſt in thy lot with vs, we will finde riches, and alſo fill our houſes with ſpoyles.* Sinne neuer comes emptie handed: for if it dyed, we would reiect it. We haue all learned *Iudas* his leſſon, which is, *Quid dabis?* And thus much doth the Apoſtle intimate in the *Romanes*, where he ſaieth: *What profit had yee then in thoſe things?* Hereby ſhewing, that the end of ſinning, was the gaine of profit.

Profit of ſinne tempts vs. Prou. 1, 13.

Rom, 6, 20:

The ſecond, is pleaſure and delight: of this ſpeaketh the Apoſtle in his ſecond Epiſtle to the *Theſſalonians*: *They tooke pleaſure in vnrighteouſneſſe*: And this is that, that aggrauates a mans ſinne, to ſinne, and then to take pleaſure in it: Thus hee bindes two ſinnes together, 1. a ſinne to doe it, 2. a ſinne to loue it. So the *Diuell* began with *Adam* and *Euah*, to tempt them to ſinne, by the pleaſure of ſinne, ſaying. *Yee ſhall bee as Gods, knowing good and euill.* In many arts, the more-skilfull, the more ill-full; *Armis polentior aſtus*: *Fraude goes beyond force.* Thus *Sathan* hath ſtollen trueths garment, and put it on errors backe. And ſo becauſe the wayes to hell are full of greene pathes and tempting pleaſures, many runne apace, till they come to their owne place with *Iudas*. Sinne is a coach, the Diuell is the carter: then needes muſt they goe, whom the Diuell driues; they are drawne to hell in pompe with two coatch-horſes: Profit, and Pleaſure. What makes the wicked to ſell inſufficient wares, to deceiue by falſe waights, but deſire of Profit? What makes the luxurious to followe his luſtes? the drunkard his pots, and the gallants their apiſh attires, but Pleaſure. If you thinke I ſpeake too bitter? I would it were not worſe then I ſpeake.

Pleaſure of ſin tempts vs. 2. Theſſ. 2, 12:

Behold the two wormes that eate out a mans life, and make him fall before he is aware into hell. See what an exchange the wicked makes: hee ſelles himſelfe for profite, and his profite for pleaſure: So that of all his la-

labour, hee hath nothing left, but a wounded conscience, which runs as fast into despaire, as himselfe doth to damnation: not like *Peter* and *Iohn*, who stroue whether should come first to the sepulcher; but like *Saul*, and his armor-bearer, whether of them should first dye vpon their swords. Wofull companions, a wicked man, and a wounded conscience, striue who shall bee at hell first; well, seeing they be in such hast, let them goe: but I wil not let you goe, before I haue taught you to make vse of this point.

First, here let the godly take comfort: who, howsoeuer they sinne, yet they sinne not with an intent. For whosoeuer is borne of God, *Peccatum non facit: worketh not sinne*: That is, as *Piscator* obserues, *Non dat operam peccato: gues not himselfe to sinne.* 1 Iohn 3.9.

But here note secondly, that the wicked haue made a couenant with hell, and an agreement with Sathan: that they may sinne at their pleasure, and drinke downe hartie draughts of iniquities. But woe, woe, vnto them: God wil one day hold the cuppe of vengeance vnto their lippes, and bid them drinke their fill, that are now so thirstie after sinne. 2

Let me take you by the hand, and leade you as God did the Prophet *Ezechiel*, and shewe you this fallowe ground; as the Lord did him their wickednesse; O that it lay in my power to preuaile with your affections, as well as it doth with your iudgements: It should not be long, before you would fall to the plowe, to turne vp this fallow ground. 3 Fallow ground

First, looke vpon the drunkards, that intend to *rise early to followe drunkennesse, and are strong to drinke wine.* These gallant Epicures, and christened Atheists, sit knocking on their benches, calling for more, and more: and yet more drinke; crowning this day with ryots, and blessing the morrow with promised surfets.

Drunkennesse is one of the good fellows of our time, and most welcome to our doores, and well may he: for

he vpholds the tap-house, the tap house, the brewer: and the brewer, the maulster: and the maulster, the farmers And all these are beholding to the drunkard. Drunkennesse was once, the shame of beggers: but now it is become, the pride of gallants. Surely they are possessed with some master Diuell: for there is no small resemblance betweene those possessed in the dayes of our Lord, and these drunkards. Reade and you shall finde, some falling into the fire, some into the water: and others foming at the mouth; and doe not our Wine-bibbers the like? as the Prouerbe is. They were all drunke saue I, and I fell into the fire.

Yet I haue heard of many more that haue fallen into the water, and there haue perished in their drunkennesse: And daily we see them foming, and gorgeing out their owne shame in euery streete. Well might there force *Barnard* say, that *Ebrietas est manifestissimus demon.* Drunkennesse is a manifest Diuell.

The deuil brought drunkennes into the world, & these vphold it: for he was the first drunkard: The difference is this; he was drunke with pride and enuie, and these with wine, and strong drinke. There be many kindes of drunkennesse in the Scriptures, *A drunkennesse of vengeance: A drunkennesse of blood: A drunkennesse of sinne: A drunkennesse of pride:* Yet all these are nothing to this drunkennesse, namely, The drunkennesse of the throat. I haue read of a street called *Vicus sobrius Sober streete:* finde such a one in any of the populous townes of *England*, and it shall be put into the Chronicles. This drnnkennesse is that, that giues denomination to all the rest; and these drunkards, and wine-worshippers, are at it on their knees, drinking vp healths, from the ground of their hearts, to the bottome of their cups.

Deut. 32. Reuel. 17.

Wee maruell to see bread so deare, yet it is no marnell, when it is metamorphosed into drinke; The *Germanes* were accounted great drinkers, and small eaters; *English-men* were accounted great eaters, and smal drinkers;

kers: but now the saying is changed; *Englishmen* are great drinkers, if not as great eaters: This is a very bad fallow, and must be plowed vp.

Come now to see another kinde of fallow ground, namely, of vntrueth and falshood: Trueth is banished from the earth, *Iuq; locum subire suum vis frausq; doluſq;: And in the place therof is come falshood, cosinage, violence, and deceit.* If wee should with *Diogenes* seeke for it at noone dayes with a lanthorne, we should hardly find it: *For they haue taught their tongues to lie.* No trueth in men. Iere. 9. 3.

Where is it likely to be found? It should be in euery place, but I feare, hardly any where: It is a guest that is profitable for all, but entertained of few. It comes to the trades-man, and merchant, and seekes there for entertainment, but, *Non est hic*: It must be kept out from them, for the more ready sale of their wares: A darke light, and insufficient wares, false weights, and no true measures, best befit our calling; Sophistry is more profitable for our gaine, then trueth. It is true indeed: for seldome or neuer breakes trueth out of their lips. Hardly merchants and tradesmen.

Well, seeing trueth is so hard to be found among merchants and trades-men, see we if it may be found among Lawyers, whether it hath any entertainement among them, or no: for I hope they will not shuffle plainnesse into difficulties, nor finde out trickes to trip vp the heeles of the Law, wherby a mans cause is ouerthrowen, and himselfe goes home robbed of his money, deceiued in his cause, & cousined of his inheritance: and feele causes in their fists, before they will vnderstand them in their iudgements. I hope our lawes shall not bee corrupted, by meanes of ambitious Lawyers, though they swarme as thicke now, as the Friers in *Rome*: but not so couetous, as they be superstitious. And though these wilfull beggers are maintained of deuotion and charity, I hope most of our Lawyers haue not their maintenance by heaping vp coales, vpon the fire of strife and enuie; for then should our good lawes bee abused, as if Law Trueth is not among Lawyers.

had beene made, rather for the enriching of Lawyers, then for the execution of iuſtice: No ſurely, to ſell iuſtice is intolerable, but to ſell iniuſtice, is either briberie, or plaine knauery. God grant that none of them be poſſeſſed with ſome maſter-deuill, and ſo ſleepe in ſinne: then it is more dangerous, then profitable for mee to plow them vp: I will therefore pray to God, to conuert and amend them.

Is trueth among Statesmen.

Now let vs ſtep among Statesmen, and Clergie-men for trueth: for there, if any where, we are like to find it. They will not giue this anſwere with the Lawyer, *Non eſt hic*; neither doe they thinke a dramme of policie, worth an ounce of verity: *Obſequium amicos, veritas odium parit. Flattery and diſſimulation is the way to preferment: trueth breedeth but hatred.* Shall trueth for all this faile here? Shall it not dare to ſhew it ſelfe, but be kept vnder hatches? as too many vſe it, (the more is the pitie), that make merchandiſe of it, and ſell it for a little preferment, or a meales meate. And if it bee ſo, then this is fallow ground, and muſt be plowed vp.

Ezek. 13. 19.

Oppreſsion a fallow ground.

There is a third fallow ground: namely, the field of oppreſsion: A very bad ground, and dangerous to the commonwealth; ſuch is the ſinne of Engroſſery, that hoard vp commodities of all ſorts, and ſo make a dearth, without a ſcarcity. Theſe are worſe then the deuill; for he had ſome charity in him, labouring to make a plenty, where there was a ſcarcity; when hee would haue had Chriſt, to *turne ſtones into bread*: But theſe cormorants cauſe a ſcarcitie in the midſt of plenty, in turning bread into ſtones.

They haue crafty pates, reaching wits, and large purſes: *They compaſſe ſea and land*, as Chriſt ſayth, to get all commodities into their hands: And when they haue gotten them, they ſell them as they thinke good, not according to the quantity of the commodity, but according to the quality of their minds.

Who makes things deare now? not God, but de-

uils

nils incarnate, infernall brokers: I meane, engrosing misers, that swarme about this, and other the like cities. Is not this oppression? yea, an horrible and cutting oppression, *eating vp the young and the damme, and all at a bitte.*

Euery such engrosser, is a murtherer, not with a sword of steele, but with a sword of dearth; it is not his hands, but his crueltie that killeth; not his force, but his craft that wounds vnto death. Will you see how he doth it? he seekes out for corne, gets it into his garner, pitches so high a price, that it stretcheth out the hearts blood of the poore to reach it: *who can but attaine to the refuge for his sustenance?* Engrosser a murderer. Amo. 8.6.

Is not this murther? yes, a cruell kinde of murther to starue them to death. I haue read of a people that vse to feede their parents when they are in age, with fatte meate to choake them: but I neuer heard of any that did detaine foode, whereby they might starue the poore. It is true, that *Homo malus fera pessima. An euill man is the worst wild beast.* And also as the prouerbe is, *homo homini Lupus, man is a wolfe vnto a man.* It is true in these many haue perished through their crueltie: whose blood they shall answere for.

The engrosser is a thiefe likewise: for he steales away the corne that should make the poores-bread; not with the power of his arme, but by the strength of his purse. Hee fightes with a long weapon, that *reacheth to the foure corners of the land*, and robbes them in their owne houses before they are aware. If neede require, they can strike ouer sea, and robbe there, rather then their garners shall bee emptie. These are dangerous theeues; They steale more in one commoditie, then the high-way theefe in all the yeere; yet these sit and stare the lawe in the face, and no man doth any thing vnto them: where the high-way thiefe that steales for necessitie is trust vp: yet these are greater theeues by diuine lawe, and ought of the twaine rather to bee executed. But 2. Engrosser a thiefe.

what

what care these for this? they are too rich to be hanged: yet they are theeues for all their greatnesse; it is not their gold that can buy out their fellonious dealing at the day of Iudgement.

3 Engrosser an infidell.

Likewise euery engrosser is an infidell, not trusting God of his word, which saith, *I will neuer faile nor forsake thee.* And Christ saith, *First seeke the kingdome of God, and then all these things shall bee giuen vnto thee.* Tush, saith the engrosser, shall I depend vpon Gods word? no, one bird in the hand, is worth two in the bush. A dramme of Mammons wealth, is worth a whole ounce of Gods seruice. O wretches, condemned of the very Heathens themselues,

Est que dei sedes vbi terra, vbi pontus et aer,
et cælum, et virtus, superos quid quærimus vltra?
Ioue sits where earth, where ayre, where sea, and shoare,
Where heauen, and vertue is, why seeke we more?

The inclosers.

I may ioyne with these the inclosers, that steale away the poore mens commons from them, to make broader their owne territories, *that they may dwell alone.* Alone indeed, for neither God nor good man, shall keepe them company by their good wils. *These ioyne house, to house: and lay fielde, to fielde*; whereby there is almost no place for the poore man to dwell in: and very litle or no pasture, for their cattle to feede on. And sure if it were possible, they would leaue them no ayre to breath in. These purchase large Lord-ships, and goodly monuments, if they would continue: how should that bee? when the first stone of their building, is hewen out of the quarry of oppression.

Wicked patrons.

Of this company are the couetous Patrons, which are so infected with the golden dropsie, as that their Church doores will not open, without a siluer key. Hee that will haue a Church liuing, must speake words of golde, and also subscribe with a pen of siluer, or els he must goe backe againe without. Is not this ground of oppression? Yes, a hard ground, and a hard heart: *Durities est hominis*

minis peccatum, obduratio iudicium Dei: Hardnesse of heart is mans sinne, hardening of the heart is Gods iudgement. And were not their hearts hardened, they would not deale, with the poore Ministers as they doe: much like the princes of *Hanun*, which *cut off the garments of Dauids seruants, by the buttocks, & shaued off halfe their beards.* So doe these oppressing Patrons deale with the Ministers; cutting off halfe their liuings, before they can get into them, that they haue not sufficient to maintaine themselues, with any thinne dyet, and simple clothes. No maruell if they liue in such penury, when they must pay 300.l. for an In-come: If I did not know this by experience, I would not haue spoken it. I thinke these are of the mind of *Dionysius*, who comming into a Temple, where images were couered with costly coats, of gold and siluer, These (sayd hee), are too heauy for summer, and too coole for winter: and so taking them away, clothed them with Lincy-woolcy: These (sayth hee), are colder for Summer, & warmer for Winter. So deale these with vs, thinking a coate of Lincy-woolcy good enough, if not too good, for vs. Much like the custome, which is, as *Odoricus* affirmes, of a people that in their sacrifice, they feed their gods with the smoake, and eate the meate themselues: So these feede vs with the smoaky refuse of their liuings, but eate the chiefe therof at their owne tables; that is, they haue the corne and hay, and giue vs the pigge and goose. 1. Chro. 1. 19.

With these I set the vsurers, that are much like the timber-worme, which to touch is very soft, but hath teeth so hard, that it eates the timber. *Cato* being asked what it was to lend vpon vsury, answered, *Quid hominem occidere, What is it to kill a man.* The high-way theefe wounds not so deepe with his sword, as the vsurer doth with a piece of paper: for he strikes home, and hits all sorts of people. The Land-lord rackes his rents: The Farmer inhances his corne: The Tradesman rayseth his wares, and all to pay the Vsurer. Wee Vsurers a fallow ground.

doe not all take vse, but I am sure there is none of vs all but payes vse. *Chrysostome* compareth Vsury to the sting of an Aspe, whose venimous infection casteth the partie into a sweete sleepe for a time, dispersing so into euery member of his bodie, that presently hee dyeth: Euen so the Vsurer seemes sweete for a time, but in the end, the venimous infection thereof will so run thorow a mans substance, that all that hee hath is quickly conuerted into debt. Much like a *Tartarian* souldier, that borrowing fiue hundreth pieces of Coyne, and keeping the same fiue yeeres, was constrained to pay seuen thousand backe againe. This is horrible oppression, and fallow ground that must be plowed vp.

Couetousnes a fallow ground.

Couetousnesse is another fallow ground, and must bee new plowed. The couetous wretch hath his heart set on golde and siluer, and can speake none other language, but of Mammon. A thing much accounted of: for, *Pecunia obediunt omnia: All things obey to money:* *Paul* saith, that *couetousnesse is Idolatry.* It is the property of Idolatry to steale away the heart of man, yet not so forcible as gold. *Dum vult esse prædo, fit præda: Whiles that hee came to a prey, hee becomes a prey:* As *Hosea* saith in another kinde, *Wine and new wine haue stolen away their hearts:* So the more hee drinkes, the dryer hee is. *Dum sorbet vinum, absorbitur a vino: He drinkes vp his wine, and his wine drinkes vp him. Qui tenet marsupium, tenetur a marsupio: Hee holdes his purse fast, and his purse holdes him fast.* O thou hunger of golde and siluer, what is it not, that thou doest compell the hearts of men to buy and sell? saith *Tullie.* The chariot of Auarice is carried vpon foure wheeles of vice; which are, Faint courage, Vngentlenesse, Contempt of God, and Forgetfulnesse of death: And two horses draw it, Ruine, and Niggardship: To them both is but one Carter; Desire to haue: The Carter drioeth with a whip of two coards; Appe-

Ephes. 5.

Hosea 4.

tite

tite to get, and Care to keepe. The deuill as a skilfull Sophister, auerting the wordes of the holy Ghost, turnes bread into drinke: In the drunkard, no more our dayly bread, but our dayly drinke: Hee turnes godlineſſe into Auarice in the couetous, croſsing the ſaying of our Lord, *Firſt ſeeke the kingdome of heauen:* but hee will haue vs firſt to ſeeke the world, and then, if there bee any time to ſpare, to ſeeke for heauen: This kinde of Sophiſtry hath deceiued the world. *Plures allicit auaritia, quam peritia: Couetouſneſſe inciteth more men then knowledge doeth.* So ſings the world:

Quærenda pecunia primum eſt, virtus poſt nummos.
Hæc Ianus ſummus ab imo perdocet:
Hæc recinunt iuuenes dictata ſeneſque.

Firſt coyne, then vertue, this doth Ianus *ſing:*
And theſe through monthes of youth and age doe ring.

This ſeemes ſweete to a couetous man, that his heart is ſo ſet on couetouſneſſe, that with *Eſau* hee will *ſell his birthright, for a meſſe of pottage:* And when hee values vertue at the higheſt, it is but at thirty pence, with *Iudas.* A couetous man is a rebell againſt GOD, breaking his Commaundement, *Thou ſhalt not couet:* A traytour to his owne ſoule, and a murtherer of men. This fallow ground muſt bee plowed vp. Exo. 20.

The next fallow ground, that I would haue you to peruſe ouer, is the faſhion-mongers of our time; I meane the ſonnes of pride: to day an Engliſh-man, to morrow a French-man, the third day a Spaniard, then a Turke, and laſt of all a Deuill. Pride a fallow ground.

There is another kind of fallow ground: A generation ſo ill tempered of the foure Elements, that it taketh and poſſeſſeth ſeuerall parts in them: their hearts all earth: their ſtomackes all water: their braine all Swearing a fallow ground.

Iam.3.6. ayre, and their tongues all fire, *being set on fire, with the fire of Hell:* these are knowen by their language: There is *Prouincia Celestis: The Kingdome of heauen:* The speach whereof is Prayer, Praising of God, and speaking of heauenly things; but in this language they haue no skill. There is *Prouincia terrestis:* the language whereof is worldly pleasure, riches, honour, and the like; and in this they are good Schollers. Lastly, there is *Prouincia Infernalis:* the language whereof is cursing and blasphemie: and in this they are perfect. Mens mouthes are dyed red with oathes; it is no more Exod.20. newes, to heare an oath, then to see the light, yet *God will not hold him guiltlesse that taketh his Name in vaine:* A sinne condemned by God: The law of nature doeth detest it, and the lawe of nations did euer abhorre it. But in *England* hee is no man that cannot sweare, and that by whole-sale: Children now can sweare, before their parents can pray.

Whoredome a fallow ground. Whoredome is growen to bee a Trade among vs, as if there were no Lawe to condemne it, nor Iustice, to punish it: A sinne most damnable, forbidden in Heb.13,4. the Lawe, and threatned by the Lord; *Whoremongers and adulterers hee will iudge:* A sinne punished by death in the Lawe: but now vpon the backe, if not too often, by the purse: And so long as they haue an impudent face, and a large purse, well lined, they will vnder-goe it well enough.

Now seeing that this kinde of punishment will doe Iere.5.18. no good, but that still they will *goe neighing after their neighbours wiues, and assemble themselues in harlots houses.* Consider yet Gods iudgements on this kinde of offence; *For I will bee a swift witnesse against* Matth.3. *the adulterer*, sayth the Lord. See it so performed: *Dauid* for his adultery with *Bathsheba*, (when shee was the wife of *Vriah*,) had his house punished with the sword: The childe begotten in adultery died; and his owne wiues rauished by his owne sonne; *Amnon*

murthered,

murthered, and *Absalom* hanged by the haire. Looke wee into the Histories, and there is the like: *Rodoaldus*, (sometime King of *Lombardie*) was suddenly strucken dead in the acte of adultery. It is recorded also of *Alrichbertus*, King of *France*, that hee died suddenly, with a whore in his armes. With many other like examples, both in diuine and humane Histories.

To that end you may know what adultery is, marke these branches following.

Adultery in thought.

First, it is committed in thought, when the mind runs after vncleanneſſe. This, by our Lord, is called adultery, whoſe word wee may take for currant: and from this kinde of adultery there are few free: Many are restrained from the outward acte, partly by outward shame, and partly for feare of punishment. This is a secret kind of adultery, which no man sees, but God: For the heart of man is deepe, and who kuowes it, *ani iehouah choker lib: yet I the Lord searcheth the heart*; finding out this secret adultery, which there seldome stayes, but as *Lis minimis verbis, interdum maxima creſcit: Of small wordes sometime ariseth great contention.* Euen so of inward motion, ariseth carnall copulation; *Ex parua initio, res magna oritur: From a small beginning ariseth a great matter.*

Matth. 5.

אני יהוה חוקר לב

Adultery in lookes.

Secondly, it is committed in the behauiour, countenance, lookes, and attire, which is so reckoned, by the Lord himselfe. *Thou hast a wherish behauiour, Ne dicatis vos habere animos pudicos, si habeatis oculos impudicos,* saith *Augustine: Say not that you haue modest and chaste affections, if you haue vnchaste, and wanton eyes. Habitus mentis, in corporis statu cernitur: The condition of the minde, is seene in the state of the bodie,* as *Ambrose* obserues. There is a liuely example of this, of *Tamer*, that attired her selfe in some wanton attire, whereby she drew *Iuda* to sinne, whereby it appeares, that wanton habit is a load-stone to drawe men to lust.

Gen. 38.

Geradas of *Lacedemonia* being demanded of his hoast, what paine adulterers suffered at *Sparta*: made this answere. *O hospes, nemo apud nos sit adulter, neque fieri potest. O hoast, there is none adulterer among vs: neither can there be any; for we neuer come at any Comedies, or any other Playes: nor in company with any wanton attired persons.* Hereby shewing, that this wanton gesture is a kinde of adultery. *Sophocles* beholding the beautie and behauiour of one, was rebuked of *Pericles* for it, in this manner. *Pretoris est non solum manus a pecunia lucro, sed etiam oculos a libidinoso aspectu continentes habere. Not onely the handes of him that is a Pretor, ought to refraine from lucre of money: but also the eyes to bee continent from wanton lookes.*

Yet this kinde of adultery, is common with vs of this land; Such painting the face, laying out the breasts, frisling abroade the haire, and casting aside the eye: All which wanton trickes, are no lesse then the sinne of adultery. *De adulterio vultus, meditantur adulterium castitatis. By the adulterating of the countenance, they meditate the adulterating of chastitie,* saith *Ambrose.*

Adultery in words.

Thirdly, adultery is committed by wanton wordes, luxurious songs, vnchast speeches, and filthy ribaldrie: whereby the hearers are infected, and their owne lust inflamed. All which are condemned by the Apostle, and from which he much dehorteth. *Let no corrupt communication proceede out of your mouthes.* And in the 3. *Ephesians, ver. 4.* he saith the like. *Neither filthinesse, nor foolish talking, nor iesting: which are things not comely.*

Ephes. 4. 29.

The last branch of this adultery, is carnall copulation, the highest steppe of this sinne.

Brokers a bad fallow ground.

There is yet another field sowne with the seede of vipers: Brokers that liue by extortion, lending money vpon pawnes; whose customes are monstrous, and such, as to finde among men improbable, and I thinke, among Christians impossible. Onely I suppose, among deuils incarnate, the like is to bee found. I haue heard

them

them called the deuils neareſt kinſemen, and ſo, as verely I beleeue it. The vermine of the earth, the corruption of nature, and bred like monſters. It is not long time ſince this viperous generation ſprung vp: I hope authoritie will take an order to cut them downe before it be long. If I ſhou'd report vnto you their common vſurie, you would hardly beleeue me; And yet, if I ſhould not tell you, I ſhould offend. What I ſpeake is not by relation, but by mine owne experience.

Their accuſtomed manner in their trading is, after a good pawne deliuered, to take for intereſt, eight pence a moneth for a pound: their bill of ſale which is foure pence to them, muſt bee renued euery moneth: ſo that the vſe of twentie ſhillings, comes to thirteene ſhillings by the yeere: So after this reckoning, an hundred pound, comes to threeſcore and fiue pound in the yeere. This is monſtrous extortion: beſides this, the Regiſter hath a fee which the borrower payes: and commonly they lend but halfe the worth, and gaine the reſt to themſelues in the forfeit of the pawne. Are not theſe then the vipers of the world, gnawing off the fleſh from the poore mans boanes, robbe their eſtates, grinde their faces, and ſucke their bloods? No maruell if there bee ſo many poore in this land, when *Salisbury*-plaine is come ſo neere.

I will not accuſe them, though I ſtroudly miſdoubt them, that they are little better then theeues. For what difference is betweene them that breake the houſe, and thoſe that receiue the goods? the one ſort robbes priuately, and the other robbes publikely; or, as I may ſay, the one by craft, and the other by violence and force. God concluded, that the image-maker, and the image-worſhipper, were both as one: and I thinke there is no more difference betweene a thiefe, and a Broker, then (as *Seneca* ſaith) is betweene a lyer, and a flatterer; both ſpeake an vntrueth. To vſe the Logitians rule: Whatſoeuer is the cauſe of a cauſe, is alſo the cauſe of the thing cauſed.

The-

The Broker makes sale of clothes, and the thiefe seeing such good sale of clothes, makes the more hast to steale, as the prouerbe is: If there were none to receiue, there would be none to steale. What makes the thiefe to steale so fast? Because hee can presently put them off to the Broker, and the Broker can as quickly metamorphise them into some other fashion. And now tell me whether the broker be not a thiefe? Yes sure, though not equally palpable, yet equally culpable theeues. Hence came that saying: A crafty knaue needes no Broker: as if a Broker were worse then a knaue. Then iudge you what hee is.

Some of them are gone to Tyborne, a fruit of their calling: And I wish the rest to giue ouer, or amend, lest they follow after.

Walking in the Exchange a fallow ground.

There is yet another tough piece of fallow ground, and much adoe there will bee to plow it vp, because it brings such profit as it doth, being as it is. This fielde is sowen with no lesse then beaten Satten, whether merchants or no, I cannot tell, but I am sure they are Exchange-walkers, that walke there for a bootie, to exchange their soules for a little of Mammons inheritance; that a man may almost with as much ease, goe thorow Westminster-hall gate in the Terme time, as thorow the Exchange, betweene the houres of eleuen and twelue, on the Sabbaoth day. *Is this a time to receiue Vineyards,*

2. King. 5. 26. *fields, money, and garments.* Is this a time! to talke of your merchandizing, to hearken after newes, exchange commodities, and conferre of worldly matters? Surely if it be death to steale from man, it is damnable to rob God: for the theft is so much the greater, by how much God is greater then man, and spiritual riches, better then temporall.

Let *Dauid* be brought foorth for the condemnation of these, which concludeth, that it is a greater sinne to

2. Sam. 12. robbe a poore man then a rich. Where *Dauid* concludeth, that hee that had stollen the poore mans sheepe

should

should die, you may apply it thus. Man is rich, God is poore: for man hath six dayes allowed him, God but one; what a shame is it then to steale that one day from God? and to appropriate the same to our owne pleasure. O great ingratitude that cannot be content to allowe that vnto God, which cost thee nothing; what wouldest thou doe, if it should cost thee somewhat? hauing sixe dayes, canst thou not finde in thy heart to let God haue that one day, that hee hath reserued to himselfe. What wouldest thou doe? if God had taken sixe to himselfe, and giuen thee but one: yet euen then it had beene a sinne, to haue taken any part of those daies from him: then much more now.

Sinne is tollerable in none, and lesse tollerable in some. The poore hath no law to prophane the Saboath, much lesse the rich: These are rich, if not too rich; and what neede haue veluet coates to steale the Saboath, or any part thereof from God? These are silken theeues, and rather then they will abate any thing, the Saboath shall goe to wracke, God shall be dishonoured, and his word despised.

If I should tell you that there were man-slaughter euery Saboath day in the Exchange, you would abhorre it: but I say vnto you there is worse, for the Saboath day is broken, a greater sinne then murther.

But these will appologise for themselues, that it is after they haue beene at the Church: well, grant it be so: yet tell me whether that be not a breach of the law to wound a man, though he kill him not: or to couzen by craft, though he robbe not by force: or to lust, though the adultery be not committed. So then I conclude, though we prophane not the whole day: yet if any part thereof be prophaned, it is a breach of the precept. And that it may appeare so: turne your considerations to that of *Esay*. Wherein the Lord teacheth vs two things, 1. negatiuely, 2. affirmatiuely. Negatiuely, he doth dehort vs from two things: the one is externall, Esau 58.13.

that we should doe no actions belonging to this temporall life, either of profit, or of pleasure, saying: *Turne away thy foote and speake no vaine word.* Thus as he doth prohibite the externall prophanation of it, so he doeth the internall prophanation also: Namely, *that we should not thinke our owne thoughts.* And affirmatiuely he commaundeth the sanctifying of the Saboath: saying, *if thou turne away thy foote one the Saboath, from doing thine owne will on mine holy day, and call the Saboah a delight to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word.* That you may see the greatnes of this sinne: note how the holy Ghost makes this the marke and period of a wicked man. *Then the land shall enioy her Saboaths.* Hereby shewing that the wicked are ripe in their wickednesse, when they beginne to prophane the Saboath. With this compare the saying of *Amos.* Though they were wicked and cruell, and greedy after gaine in the selling of their wares: yet would they stay till the Saboath was past. Hereby shewing that the breach of the Saboath, is a greater sinne, then the destruction of the poore. You will say that these are strangers that haue their inambulation in the Exchange. Well it is so, and what of that? shall they haue a tollleration thereby to prophane the Saboath? Remember that God made one lawe for the Iewe and the stranger: and by my consent, if they will not be obedient to our law, they should haue no benefit by it: but I must leaue them to authoritie.

Leuit.26.35.

Amos.8.3.

Leuit.24.22.

To speake against authoritie a fallow ground.

I haue almost done with the subiect, there is but one field more. But how is my heart oppressed with sudden passion, to transport you into this fielde? sowne with a shewe of puritie a hot profession of religion, and I hope also with vprightnesse of heart: yet there are dangerous teares of murmuration, that are ready to choake this good corne: and of necessitie must be plowed vppe. I speake not this to dull the edge of your profession: but

rather

rather to sharpen your loue, and to ripen your iudgement in true godlinesse. For *non auditores sed factores legis, not the hearers of the Lawe shall bee iustified, but the doers: nec eadem profitentes, sed eidem obedientes: not professors, but performers shall bee glorified.* Thinke not that I am so far void of charity to condemne these as hypocriticall mocke-gods, that altogether run out of the way: but steppe aside with one foote; whereas they should turne neither to the right hand, nor to the left. Giue me leaue to say, as the holy Ghost saith to the Church of *Ephesus. I knowe thy workes, thy labour, and thy patience, and thy faith.* I knowe these haue the fruite of the spirit: they are diligent to heare the word, conscionable to keepe the Sabbaoth: vsing holy exercises in their families, and hauing a great measure of prayer: the Lord increase it an hundred fould more then it is. Yet I haue somewhat against them; They are too vnnaturall children, speaking euill of their mother, and those that are in authoritie: darting forth malevolent speeches, slanders, and imputations against the gouernours, and gouernment, both of our Church, and common-wealth: and disgorging themselues, to the great scandall of Religion, and griefe to our Clergie. Reuel. 2. 2.

Shall the poyson of aspes bee found vnder your tongues? you that should defend vs by your speech, to offend vs in your words: One blowe of you *Israelites*, wounds vs deeper then an hundred stripes of the *Edomites. If it had beene our enemines that had done vs this dishonour, we could well haue endured the same.* But it is you, O professors! that haue lifted vp your hilles against vs. O let me say as God saide by *Hosea*: *Though Israel play the Harlot, yet let not* Iuda *sinne.* Though Papistes seeke to blowe vs vp, the Brownistes to forsake vs, the Deuill to tempt vs, the flesh to rebell, the world to allure, and the wicked to persecute vs: yet let not zealous professors reuile vs; let not *Iehosephat* ioyne with *Ahab*, and take part with the enemies of the Lord, least a curse follow. Hos. 4. 15. 2. Chro. 19. 2.

It seemes strange vnto me, to see how our endeuours are rewarded with vngratefulnesse. Be we learned, eloquent, powerfull, zealous, painefull, and godly in life, yet all our labours are requited with a, depart from vs, we know you not: Why? Because we are conformalists; so that one herbe of this kinde, shall spoyle the whole pot of pottage. Our conformitie to established orders, shall dull the edge of our endeuours. I know that you will cut and slash me in your censures, as meate to the cauldron: yet, *Dicatur veritas rumpatur inuidia: Let trueth be spoken, and enuie burst her gall.*

We had neede to doe by, and with you, as the little children did with *Minerua*, the goddesse (so esteemed by them) that ruled the memorie, the storehouse of discipline, and of wisedome: which children, at this *Minernaes* feast, vsed to carrie new yeeres gifts to their masters: making play dayes of the same, to the seruice of the Goddesse; whereof came this verse of *Ouid*,

Pallida nunc pueri tenerique ornate puella,
qui bene placarit, Pallida doctus erit.
Now Pallas *Temple, youth and damsels fill:*
He that can please her, shall haue wit at will.

Desire we your good commendations? yea, we would: but then wee must shew our selues refractary to established orders: wrangle about formes and shadowes, and shoote squibbes in the ayre at those that are in authority: then we shall please you, and our doctrine shal be embraced: Otherwise we cannot purchase your fauour; for your Motto is, Wee loue such preaching. But let vs see if there bee any iust cause of your calumniations? which if there be, it will appeare, either in doctrine, discipline, or manners.

Our doctrine pure.

First, that it may appeare that there is none in doctrine, obserue these three points following: First, that it must be from God: that is, The doctrine vpon which we build our saluation, must be such as God hath prescribed vnto his Church: For, *Cursed are they that adde*

there-

thereunto, as is manifeſt by our Lord: *In vaine they worſhip mè, teaching for doctrine the precepts of men: yea, if an Angel ſhould preach any other doctrine then that which God hath deliuered, let him bee accurſed.* No doctrine goes currant in the ballance of the Sanctuary, but ſuch as comes frō the boſome of the Father. Then iudge, if the Church of *England* doth erre, or no, frō this point, namely, retaining that doctrine, and only that doctrine which God hath preſcribed. We doe not like the Papiſts, teach you to build your faith vpon vnwritten verities. Matth. 15. 9. Gal. 1. 9.

Secondly, as it muſt be from God, ſo it muſt be compleat: that is, the whole will of God muſt be vſed in the Church: *For the whole Scripture is giuen by inſpiration of God, and is profitable to teach, to conuince, and to inſtruct in righteouſneſſe. That the man of God may be perfect to euery good worke.* For, not one ſyllable of Gods word muſt be kept backe. And in this, the Church of *England* cleareth her ſelfe, as in the former, not keeping backe any part of Gods word from the Church, but freely teaching, and giuing liberty vnto profeſſors, wholly to enioy it. Indeed if we ſhould with the Church of *Rome*, locke vp the word in an vnknowen tongue, or ſteale part out from it, as they doe the ſecond Commandement, we were then iuſtly to bee accuſed. 1. Tim. 3. 16.

Thirdly and laſtly, it muſt bee rightly ordered, which the Church of *England* obſerues: For wherein doeth our Church offend in this? For we teach Gods loue, the primary cauſe of our ſaluation, Chriſt his obedience and ſuffering to be the materiall cauſe, and faith the inſtrumental cauſe. Againe, we teach firſt Election, then Calling, then Iuſtification, then Glorification.

Therefore if there be the ſame which God commanded, and all that God commanded, and alſo ordered according to his will; then the Church of *England* is not to be condemned, nor refuſed, for any thing in the doctrine thereof.

Seeing you haue no iuſt cauſe to complaine in regard

of doctrine: let vs see if there bee any in the discipline, and gouernment thereof. To that end, that wee may perceiue this point the clearer, we will obserue the discipline in three branches; first, diuine, secondly, necessary, thirdly, indifferent.

Diuine discipline.

First, diuine gouernment or discipline, is such an order as is set downe by God in his word, as Prayer, the Sacraments, the excommunicating of wicked persons, gathering of almes for the poore, and Ministers, and Elders for the gouernement of the Congregation, &c. All which are practised in the Church of *England*: yet they obiect, that the Sacraments are not obserued as *Christ* instituted them: For there is added the surplesse, kneeling, the crosse, and the like. But to these I answere thus: First, the time when *Christ* commaunded, or ordeined these in the Church, the Church was not then established, and confined to any place; and therefore orders could not be ordained, before the Church was established. Secondly, they may be answered thus; *Christ* did not say, as oft as yee obserue these orders, *yee shew the Lords death*, but, *as oft as ye eate of this bread, and drinke of this cup*; setting downe the subiect, and leauing the ordering of it vnto the Church, touching outward ceremonies. Thirdly, it may bee answered thus: The Church hath not appointed these ceremonies, as any parts of the Sacraments: For then they could not bee Sacraments, but when they should bee so deliuered and so receiued. But now to shew that these outward ceremonies are no parts of the Sacraments: They are administred, sometimes with them, and sometimes without them, at the discretion of the Ministers. And besides this obserue, that when any are of this opinion, that these are not lawfull Sacraments without the ceremonies, that then these are denied the ceremonies, though they haue the Sacrament, to the end they may know these ceremonies to be no part of diuine discipline; for if they were, they could not, nor might be omitted.

In

In the next place, behold that discipline which wee call necessary; that is, the vse of such things as God hath not commanded, and yet they are needfull and warrantable by consequence from the word of God: As for example; wee haue no commandement for the manner or forme of consecrating the Sacraments; yet it is necessarie, that they should bee consecrated. Moreouer, what commandement haue wee for a forme of prayer? yet it is necessary, otherwise there would be a confusion in the Church. Againe, what commandement haue we for the buriall of the dead? yet it is necessary, that there should be some forme vsed, that there may be some distinction betweene the buriall of *Christians* and *dogges*. Of this nature are, *Te Deum laudamus*, after the first Lesson; and *Benedictus* after the second: And likewise *Magnificat*, and *Nunc demittis*: Also the Collects, and Churching of women, and the like: which albeit, God hath not set downe by way of precept: yet they are needfull and cannot be omitted. Necessary discipline.

Lastly, behold that discipline, which wee call indifferent, that is: the vse of such things as may be vsed, or omitted, it being no vertue to vse them, nor any vice to omit them. Such are the Surplesse, the Crosse in Baptisme, kneeling at the Communion, wearing a white cloth to be Churched, and festiuall dayes; which things may be done, or omitted, as occasions may serue: The Church of *England* doeth not like the Church of *Rome*, tye the conscience to the obseruing hereof: yet because the King, and authoritie hath set these downe, I thinke it fit that they should be obserued. Indifferent discipline.

But all this is nothing to answere them, mine apologie is fillipped backe with contempt, and they dispute: but not by reason, yet strong, victorious, and full of desperate valour, euen as *Saul* reasoned with *Dauid*.

Euery traytor ought to be put to death,
But Dauid is a traytor. Ergo,
Dauid ought to be put to death.

Well;

Well, *Dauid* grants the propositicn, that euery traitor deserues to dye: but denies the assumption, saying, I am no traytor, and therefore not to bee put to death.

But now *Saul* proones it by imagination, takes his speare, throwes it at *Dauid*: an inuincible argument.

Thus deale our brethren the professors with vs, arguing in this same manner.

All Idolaters ought to be detested:
But the Church of England *is Idolatrous,*
Ergo
All the members of the Church of England,
Ought to be detested.

Well, we doe not much stand vpon the maior, but altogether, and truely denie the minor: and say for our selues, that we are no idolaters, and therefore ought not to be detested: yet they wil proue it: whet their tongues open their mouthes, and shoote sharpe headed arrowes at vs. Thus wounding deeper with their bitter words, then the high-way thiefe doeth with his sword: an vnanswerable syllogisme. This is for our persons: they haue another for our ceremonies, thus.

All the shewes of idolatry, are to be auoided.
But the ceremonies of the Church of England *are idolatrous.* Ergo,
All the ceremonies of the Church of England, are to be auoided.

We answere to this as to the former, that wee stand not vpon the maior, but altogether deny the minor, that the ceremonies of our Church are no shewes of idolatry, therefore ought not to be auoided. But they proue it, reiect them, flye out of the Church, picke out teachers for their humours, and of their owne minde, *nisi quod ipsi faciunt nihil recte existimant, they thinke nothing well done, but what they doe themselues:* And these thinke nothing rightly taught, but such as these teachers teach.

But I thinke I speake words in vaine, for it is a hard

matter

matter to drawe these to a conformitie. Therefore let vs come to take notice of the manners of the Church of *England*. And heere a question is to be answered, whether a generall disobedience, or particular, makes a Church to be no Church? And answere is; not a particular, but a generall disobedience proued by Scripture: *Vnto the Angel of the Church of Thyatyra*, a Church you see by the testimony of God: *yet thou hast them that maintaine the woman Iezabel*, yet a Church. The like is seene by the *Corinthians*, where their sinne is noted out, first in him that had his fathers wife: and secondly, in contention, and in going to lawe one with another: and yet a Church, as it appeares by the wordes of *Paul* in the beginning of his Booke. Was *Thyatyra* a Church? and among the *Corinthians* a Church? and yet had priuate faultes: and shall the Church of *England* be denied to be a Church, because there are found wicked ones among? I knowe that there are many wicked ones: yet I am assured, that there are thousands that conforme themselues to the Church of *England*, that are right *Nathaniels, In whom there is no guile.*

Reuel. 2.

1. Cor. 1. 1. 5. 1. and 6. 6.

And with iudgement marke well the types of the Church from time to time; *Adams* family a type, yet a *Caine* in it: *Noyes* family a type, yet a *Caine* in it: *Abrahams* family a type, yet an *Ismael* in it: *Davids* family a type, yet an *Ammon* in it; And when *Christ* was come, in his family a *Iudas*. Was the Church before Christ, not without some wicked persons? was Christ his family, not without a Deuill? And shall wee looke now to haue the Church free? no, the tares shall grow with the good corne, to the end of the world.

But these obiect further, that the Church of *England* knowing these to be wicked, suffers them notwithstanding to be in the company of the Saints. The *Maior* of this is false: for the 26. Cannon commands, That none offenders be made partakers of the ordinances of God. The *Minor* I feare is true, that some wicked persons are

admitted to the holy ordinance of God: yet impute it not vnto the lawe, but rather to the corruption of such Ministers and Church-wardens, as so suffer them: Or if such persons be presented, and yet not reformed: then impute it to the inferior officers, and not to the Gouernours, and institutions of the Church: And though it be so in some Congregations, iudge it not therefore to bee in all: Search, and yee shall finde to the contrary. Time will not suffer me to dwell long here: therefore let me in a word perswade you, to ioyne your selues vnto the Church of *England*, in regard of the danger that will follow. For while we fall to striuing about things indifferent, the people fall to doubting, what they shall hold, what they shall beleeue: and to whom they shall leane; Thus, that which is but matter of circumstance, is called into question, while matter of substance, I feare is let goe. So busie we are about the question *de modo*, that the Deuill easily steales the matter of Religion out of our hearts.

And doe not our aduersaries reioyce, to see vs together by the eares for the leaues, that they in the meane time may steale away the fruite from vs: and doeth not this debate lye as a stumbling blocke, to hinder others from embracing the trueth: which are restrained by the varietie of sects that are among vs? It is recorded of a Heathen man which said, I would faine be a Christian: *sed nescio cui adhæream; multæ sunt inter vos pugnæ, singuli tamen dicunt, Ego verum dico: but I knowe not whom to followe; there are so many differences, and contentions among you; and euery one of you say: I am in the right*; and yet there is but one Trueth, one Father, one Faith, one Baptisme, and one body.

The end of murmurers.

And this proceeding, hath not bin without some danger to themselues: for I know by mine owne experience, some that haue been first members of our Church, after that of the more purer sort, then *Brownists*, and lastly came to be *Anabaptists*. It is iust with God, seeing they

they will disobey authority, and not obey the truth, that they should be deluded by falshoods.

Besides, I haue well considered, that this proceeding hath been accounted of God as a sinne, to murmure and to speake euill of those that are in authoritie. Call to minde what the Apostle saith, *There is no agreement betweene Christ and Belial*: sinne and grace cannot reigne together in one place: for it is not the manner of Gods Spirit, to sanctifie one part, and leaue another vnsanctified: to worke faith in one part, and to suffer the sinne of murmuration to remaine in another part: Therefore I make some doubt, whether such haue any part reformed, in whō still this murmuration remaineth vnreformed. And that ye may vnderstād that God doth not sanctifie a part, but the whole, cōsider what the Apostle saith: *Now the very God of peace sanctifie you*, (not in part) *but throughout, spirit, soule and bodie*. When *Christ* came to cast out the deuils out of the man, of a legion, he left not one. When God by his Spirit sanctifies a man, he doth it not by parts, but wholly. We know it is a point good in law, that if a man keepe possession in one roume of the house, though he keepe it not in all, yet is it lawfull possession. So is it in this, though Sathan take not vp all, yet if hee possesse any it is currant, and will passe at the barre of Gods iudgement seate.

Murmuring and sanctification hardly in one man.

1. Thess. 5. 23.

Then with wisedome and iudgement consider, that this murmuring is no small sinne, for it is both against the word of God, and against the worke of Gods Spirit: *Iude* in his Epistle sets it out in his colours; *These are murmurers, complainers, walking after their owne lusts, whose mouthes speake proud things, hauing mens persons in admiration*. And is it not thus with these? Doe not these murmure against our Elders, and all well-willers vnto them: Haue not these, mens persons in admiration? Doe they not receiue the word more for the person that teacheth, then for the word that is taught? I haue, and doe still see it by experience.

Murmuring a great sinne.

Irenæus was wont to call such *Ore diaboli*, *The deuils mouth*: but I will be more charitable, yet concluding, that it is, *Malus est miles, qui Imperatorem sequitur Gemens*: *He is a very bad souldier, that followes his generall with murmuring*: and he is no good Christian, that troubleth God in his ordinance. For, *Qui contra superpositam sibi potestatem murmurat, liquet, quod illum redarguit, qui eandem potestatem dedit*: *That man that murmureth against authority set over him, it is manifest, that hee controlleth him that gaue the power*: And therefore, *Murmurantes dicuntur intrare in iudicium cum Deo*: *Murmurers are said to enter into iudgement with God*: I conclude with *Pythagoras*, *Noli adversus quemquam murmurare est omnium abiectorum*: *Be not obstinate murmurers, for it is a base thing, and a qualitie of base persons*.

But these will neuer bee answered, they obiect still, and say, Prooue whether these Bishops, and gouernors that are now in the Church of *England*, are such as God hath appointed or no? And for the euidence of this point, 2 questions or two must be answered: First, whether it be lawfull to haue gouernours in the Church? which point cannot be denied: For, *the Elders that rule well*, (saith the Apostle) *are worthy of double honour*: which Elders, if they had not been lawfull, this honour had not beene due vnto them. And so hee should haue taught vs to iustifie the wicked, whereunto a woe is pronounced, *to call blacke white, and white blacke*: Wherefore it is apparant by the words of the Apostle, that gouernours are lawfull in the Church of God. And now the lawfulnesse of gouernours in the Church, being confirmed by this Scripture, the next question is, whether they should bee of the Clergie, or of the Laitie, which is answered; first, by consequence, then by Scripture. By consequence thus.

Lawful to haue gouernors in the Church.

First, it is fit, that the gouernours of the Church should be of the Cleargie, in respect of the persons gouerned,

which

which are Ministers: and who are fitter to gouerne Ministers then they that are Ministers themselues, which haue experience of the same calling, profession and vocation. Who ought to gouerne the Church.

Secondly, in regard of the Doctrine which is in the Church, who can better iudge of the Trueth, of Errors, of Schismes, of Sects and the like? As one saith, *Quod vnus post electus qui ceteris preponeretur in schismatis factum est remedium: After one is elected, which should bee set ouer the rest, it was done to bee a remedie against Schismes.*

And as it is answered by consequence, so it is by Scripture: that gouernours of the Church ought to bee of the Clergie. Therefore if you please to looke into the end of *Pauls* Epistle to *Titus*, you shall finde him a Bishop, and the Epistle to be directed vnto him thus, Τιτον τὸν κρητων ἐκκλησιας πρῶτον ἐπισκοπον, *To Titus the first Bishop of the Church of Creta.* Now that ye may know, that *Creete* is not one citie, make enquirie of trauailers, and reade Historics, if you dare not beleeue my report. This *Creete* was an Iland, lying between *Peloponesus* and the *Rhodes*: It hath on the North part, the sea *Ægeum*, and *Cretense*: on the South, the sea of *Egypt*, and *Affricke*: It is now called *Candie*: It had in it an hundred cities, whereupon it was called *Centuboli*. This *Creta* is now vnder the *Turkes* dominion: here *Titus* was head gouernour and Bishop. So though *Titus* bee not called an Elder, yet you see hee is a Bishop, and gouernour of the Church in *Creta*.

Now let vs see if we can make a Bishop and an Elder both one, and then I hope you will be answered: which will appeare by comparing those two verses together, in the first Chapter: In the fift verse, a gouernour, or a teacher is called πρεσβυτερος, *a Presbyter*: and in the seuenth verse the same is called ἐπισκοπος, *a Bishop*: whereby it appeares, that a Bishop and an Elder is one and the same. Now then, ioyne this with that of *Paul* to *Timo-* A Bishop and an Elder all one.

1 Tim. 5. 17. this, and you shall see, that πρεσβύτερος is one and the same with ἐπίσκοπος.

So then it is manifest, that the Clergie ought to bee gouernours in the Church. Neither am I ignorant that *Episcopus* is a name giuen to all Ministers; yet more vsually applied vnto the Elders. For, *Episcopum & Presbyterum, vnum esse, aliud nomen officij, aliud ætatis: A Bishop and a Presbyter are both one; the one is a name of office, and the other is a name of age.* I will conclude with this exhortation, Let not any sacrifice turne mercie out of doores, nor the fire of zeale drie vp the dew of charitie: Let it not be said of you, as Historians record of the dogges that ranne by the riuer *Nilus*, not vouchsafing to giue a lap at the water: So liue not you among vs, not once submitting your selues to order, nor speaking well of the gouernours.

The next thing that followes in order to bee handled is the propertie of the Worke.

PLow vp your fallow ground. The difference betweene the English and the Originall is this: For our *fallow ground* in the English, the Originall hath it *new fallow*; For so the word נירו doth import: And likewise the vulgar Latine hath it, *innouate, renew yee*: for the minde is to be altered and changed: And this doth fitly agree with the word μετανοία, which importeth properly *a change of the minde*, or *vnderstanding*. And adde hereunto the word μεταμέλεια, *an alteration of the will and purpose*. The summe of it being an exhortation vnto repentance, as doth appeare by that of *Ieremie, himolu Lahouah: Be circumcised to the Lord, uehasiru gnareloth lebabcem, and take away the foreskin of your hearts*; that is, the corruption of them: which *Paul* expounds to be true conuersion vnto God, saying, *Hee is not a*

Ier. 4. 4. חמלו ליהוה והסרו ערלת לבבכם

Iew

Iew which is one outward, neither is that circumcision, which is outward in the flesh, but he is a Iew which is one within, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, and the circumcision of the heart in the spirit, not the letter, whose praise is not of man but of God. And *Ioel*, *uekirgnu lebabcem, Rent your hearts:* And our Prophet here, calleth it *a plowing:* All which doe shew vnto vs, that the heart must bee torne vp by repentance, and contrition, as the plow teareth vp the ground. This was the end that *Peter* aymed at in his sermon, (when he sayd) *μετανοήσατε οὖν, Repent therefore:* This hee sayd, that the consideration of their former acte in the murthering of *Christ*, might rent their hearts, as the plow doth the earth. *Pœnitentia est verus dolor de offensa in Deum: Repentance is a true sorrow for our offence towards God.* For it is meete that those, who rent God from their hearts by sinne, should rent sinne from their hearts, by true repentance.

Rom. 2. 29.

Ioel. 1. 13. קרעו לבבכם

Act. 3. 19.

There is no small resemblance betweene the plowing vp of this terrene ground, and the heart: obserue, and you shall find them agreeing in these things, 1. The plow it cuts and teares the earth, one piece from another, 2. It layes open the inward parts of the earth, discouering the rootes within the ground, 3. The turning vp of the earth, causeth the weedes to dye and perish, 4. It makes the mould more tender, and more apt to receiue the seede.

Now behold the like in the spirituall plowe. First, as the plow layes open and discouers the rootes within the ground: in like manner, doth this plowe discouer the weedes of sinne vnto vs: for there must be *Agnitio peccati, et iræ Dei; The knowledge of sinne, and of the wrath of God.* This knowledge is so needfull, that without it, we neuer flee from sinne: witnesse that saying of *Paul*: *I had not knowne sinne, but by the lawe: for I had not knowen lustes, except the lawe had said, Thou shalt not lust.* By which it appeareth, that by the iudgement of *Paul*, concupiscence was no sinne, and therefore hee in a hap-

Sinne is to be discouered in the heart.

Rom. 7. 7.

py,

py, and blessed estate, as he saith in the 9. verse: iudging himselfe to bee aliue; and therefore farre from repentance for his concupiscence, because he did not see it to be a sinne: *But when the knowledge of sinne came by the Commaundement, then hee rent his heart with contrition, vers.* 10. And as he found this in himselfe, so he commands it vnto others, instructing them to *meekenesse,* 2. Tim. 2. 26. *that are contrary minded*: prooving, *if God at any time will giue them repentance, that they may come to the knowledge of the trueth.* The like course *Peter* tooke with the *Iewes*, to make their sinnes appeare vnto them, Act. 3. 3. 17. that so he might drawe them to repentance, which hee could not haue done without the sight of sinne: for the whole neede no Physitian saith Christ.

No man will seeke to the Physitian, before he feele his disease: no man will repent, before hee beleeues himselfe to be a sinner. *Nemo facit Legem, nisi qui credit Legi. No man doeth the Lawe, but hee that beleeues the Lawe,* saith *Ambrose.* Who will grieue for his sinne, before hee sees that hee hath sinned? In this sense a man may say, as the *Eunuch* said (when *Philip* asked him, if he knew what he read) *How can I without a guide?* Act. 8. 3. So may we well say: how shall sinners repent, before they knowe their sinne?

Therefore the counsell of *Ieremie* is to be followed: Lamen. 3. 40. *Let vs search, and try our wayes,* to finde out our sinnes: *for he that hideth his sinne, shall not prosper: but he that* Prou. 28. 13. *confesseth them, shall haue mercy.* The way to get pardon of sinne: is first to know them, 2. to repent for them.

This is the first effect of the plowe to discouer our sinnes.

To haue an acknowledgement of sinne; these things are requisite.

First, a skill in the word of God: for there hee hath read a Lecture vnto vs, both of good, and euil: sinne, and vertue, distinguishing the one, from the other, and painting them both out in their seuerall colours. For that is

it,

it, that is *able to make a man wise vnto saluation.* And *Dauid* asking this question of God: *Wherewith shall a man redresse his wayes?* Answere is made. *By taking heed vnto thy word;* for nothing doth make sinne manifest, what it is, but onely Gods word. 2. Sam. 3. 15. Psa. 119. 9.

The Deuill can, but he will not. Sinne is the lawe of his kingdome, whereby it is gouerned: and therefore this is to be obserued, that the Deuill neuer taught man to practise any thing but sinne: as witnesseth the word of God; and therefore farre from making sinne known vnto vs. The like proofe you may haue out of History, as *Augustine* notes. *Deos Paganorum nunquam bene viuendi, sanxisse doctrinam. Those Gods of the Pagans neuer established the doctrine of liuing well:* for they neuer had care of those Cities, that gaue them diuine honour.

And as the Deuill can and will not, so nature is blind and cannot: Therefore if the blinde, lead the blinde: they both fall into the ditch. There is a kinde of Sympathie, betweene sinne, and nature: onely the word of God can doe it.

The second thing that is necessary for the acknowledgement of sinne, is the illumination of Gods spirit, to worke true vnderstanding, and iudgement in vs. *Paul* prayes, *that the God of our Lord Iesus Christ, that father of glory, might giue vnto vs the spirit of wisedome: that the eyes of our vnderstanding might bee enlightened, that we might knowe what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints: and what is the exceeding greatnesse of his power towards vs.* Ephes. 1. 18. So that it is grace that giues vs true vnderstanding, to iudge betweene sinne, and vertue. It is not the Preachers voyce that serues the turne. *Non verbis hominis fit, vt intelligatur verbum Dei, facit deus vt intelligatis. The words of man, cannot make man to vnderstand the word of God: but it is God that maketh them to vnderstand.* Hereunto tend the wordes of Christ. I will send the holy Ghost, and hee shall reproue the world for sinne: no Ioh. 16. 9.

man sees sinne in others, nor in himselfe, that he should reproue it, but by the spirit.

The third thing necessary, whereby we may come to the acknowledgement of sinne, is a diligent searching into our selues, and an examination of our actions; as Psa. 119. *Dauid* saith, *I haue considered my wayes, and turned my feete into thy testimonies*: for it is not enough for vs to consider sinne in others, as *Horace* saith,

Cur in amicorum vitium, tam cernis acutum?
Quam aut aquila aut serpens Epidaurius?
Why doest thou into thy friends ill carriage prie?
With a quicke Eagles, or a serpent eye?

No, let the eyes of our vnderstanding bee looking into our selues, as they said to *Dauid*; *See to thine owne house, O Dauid*: So I say to thine owne heart, O Christian, to finde out thy particular sinnes. Thus you see that the knowledge of sinne is needfull, and you see also how to come to the knowledge thereof.

Rent the heart. Now hauing seene, how the spirituall and terrene plow doe agree, in the first part; let vs come vnto the second, which is, how the terrene plow, doth teare, and rent the ground: So the spirituall plow teareth vp the soule, that there is *dolor propter peccatum, & offensum Deum, A sorrow for sinne, and for offending God*: wherein the heart is exceedingly grieued; insomuch that no Pro. 17. 22. man can expresse the sorrow thereof: For, *a wounded spirit who can beare?* (saith the wiseman) *and a sorrowfull mind drieth vp the bones*: And yet this wounded spirit, and sorrowfull mind, wee must endure: For the godly heart is neuer void; *Vno hospite recedente, alius statim subintrat: One guest being gone, another straight comes in*. Thus he is vexed, that is to say, haled, and hurried by strong and violent force.

Of which, *Augustine* saith, *Nihil est miserius misere, non miserante seipsum*: *nothing is more miserable then a miserable soule, not to comprehend her owne miserie*. O great is the sorrow of such a plowed soule: That as

Barnard

Barnard saith, *Si meipsum non inspecio, meipsum nescio: Si inspecio meipsum fere non queo: If I looke not into my selfe, I know not my selfe: If I looke into my selfe, I cannot indure my selfe:* So that they say with *Dauid, Out of the deepe I cried vnto the Lord.* And this is the state of the poore penitent soule. Psa. 130. 1.

The consideration hereof teacheth vs, that the dolor of heart is no true marke of reprobation, for then God would not exhort hereunto, as here he doth. Sorrow is the doore into ioy and happinesse: for, *If sinne by repentance be not presently done away, by the waight it will draw a man to more sinne.* Therefore the onely way, to keepe vs from sinning, is to repent of our former iniquity: for a wicked vse is hardly abolished. Repent, and thou shalt be free from it; but before thou canst haue ioy in the holy Ghost, first thou must vndergoe the smart of repentance.

Qui cupit optatam, cursu contingere metam,
Multa tulit, facitque, miser, sudauit, & alsit.
He that desireth first to touch the marke, taketh much paines: sweateth abundantly, and runneth exceeding swiftly.

Let vs therefore bewaile our sinnes, that ought to be bewailed: great sinnes require great lamentation, sweet meate must haue sower sauce: Therefore let vs bee as prone to lamentation, as we haue been prone to sinne. Come let vs water our hearts with the salt teares of contrition, and sweepe them with the broomes of hearty sorrow.

Here giue me leaue, not to let this point passe in obscurity, nor the soule in doubtfulnesse: Sorrow is common both to the good and bad: therefore I will shew the difference; so then be iudges of your owne estate.

The sorrow of the good and wicked, how they differ.

First, they differ *in causa impulsiua, in the impulsiue cause*, of this sorrow in both. The wicked are grieued, *Non propter offensum Deum, Not for offending God*, as the Godly are; but, *tantum propter pœnam: but for the*

puniſhment. The one greeues, becauſe hee doth offend God, and diſhonour him: The other greeues for the iudgements of God, that are like to come vpon him.

Secondly, they differ, *in cauſa efficiente*, *In the efficient cauſe*: which breedeth ſorrow in both. The wicked torment themſelues, *ex diffidentia, & deſperatione: from diſtruſt, and deſperation*; caſting themſelues off from God and his promiſes: but the godly they mourne and grieue *Ex fide, ſeu fiducia, miſericordiæ Dei: From faith and confidence in the mercie of God*: feeling ſome ſweetneſſe in their hearts of the ſame.

Thirdly, they differ, *In ipſa forma*, *In the forme it ſelfe*: The griefe of the godly is, *Conuerſio ad Deum a diabolo a peccatis, & a natura veteri: A conuerſion vnto God, from the deuill, from ſin, and from the old man*; They come more and more vnto God: the more they ſorrow, the neerer they are vnto the Lord, and further from Sathan, ſinne, and the fleſh. But the ſorrow of the wicked is, *Auerſio a Deo, ad ipſum diabolum: A turning from God vnto the deuill himſelfe: flying from the Lord, crying to the hilles and mountaines, Fall on vs, and couer vs from that wrathfull iudge.*

Fourthly, they differ, *In effectu*, *In the effect*: In the godly, *ſequitur noua obedientia*, *followes new obedience*: For, *They crucifie the fleſh, with the luſtes and affections thereof.* Gal. 5. 24. But in the ſorrow of the wicked, *Non ſequitur noua obedientia: followes no new obedience*: They ſtill continue in their ſinne and wicked wayes.

Thus you ſee the difference of this ſorrowe and contrition. Be now iudges of your owne eſtates: if any mans griefe be, for feare of puniſhment: or becauſe God forſakes him, if he flee from God, and ſtill bring foorth the fruite of ſinne, there can be no comfort in this ſorrow. But if it be becauſe wee cannot pleaſe God as we would, if Gods promiſes conſtraine vs hereunto, if the more God cuts our hearts, the nearer we cleaue vnto him, and a good life followes the ſame: then this is of

God,

God, and great comfort may bee had in this sorrowe. Then *lauandum est cor pœnitentiæ lacrimis: Let vs wash our hearts, in the troubled teares of repentance.* And thus you see their agreement in the second branch.

In the third place obserue, that the plowe in turning vp the earth, causeth the weedes to perish: rotting the blade vnder the clots, and withering the roote aboue. Euen so it is in this spirituall plowing: for the turning vp our sinnes, causeth them to die and perish. This is called mortification: *Mortificatio veteris hominis, siue carnis.* As the Apostle speaketh: *They that are Christs haue crucified the flesh, with the lustes and affections thereof:* which is called, *detestatio et fuga peccati: a hatred and a flying from sinne.* First in the iudgement to condemne it, secondly in the affections to hate and detest it: and thirdly in the whole man, to crucifie it. *Recessus a malo, a forsaking of euill: accessus ad bonum, a returning to that which is good.*

Sinne must die in vs. Col. 3.5. Gal. 5.24.

This mortification of sinne, is very frequent in the word, especially in the new testament. For in the Epistle to the *Romanes*: the Apostle speaketh thus: *If you mortifie the deedes of the body, by the spirit, yee shall liue:* Hereby to shewe vnto vs, that the plowing vp of sinne, causeth the death of sinne: the like he saith: *Mortifie your members which are on the earth: fornication, vncleanesse, the inordinate affection, euill concupiscence, and couetousnesse,* and the like.

Rom. 8.13. Col. 3.5.

This mortification of sinne consisteth, first in the heart, crucifying the motions thereof: for as wee vse, *virriculo penitentiæ: the broome of repentance,* to sweepe them out: so wee must *gladio spirituali, the sword of the spirit,* to cut and mortifie them in their yong and tender age, before they get strength: *for inquisition shall bee made for euery euill thought;* preuent it therefore before the day. For this purpose you must deale with the motions of your hearts, as the *Egyptians* did with the *Israelites*; destroying their children while they were

kill sinne in the heart. Wisdom, 1.9.

young. For as a little graft at the first, is easily bowed: which in time growes so great, that will not moue it. So euill motions at first, are easily cut downe: which in time may ouermaster vs. *Naturalis est ordo, vt ab imperfecto, ad perfectum, quis moueatur:* it is a naturall course, euen in euill, by degrees to come vnto perfection. Therefore that caueat is very good, (that the author to the *Hebrewes* giues. (*Take heede least any of you be hardned through the deceitfulnesse of sinne,* for as *Iames* saith: *Lust when it is conceiued brings foorth sinne:* Hereby shewing that lustes are to bee mortified in the hatching, and not a motion to passe vncrucified.

Heb. 3. 13.

Iam. 1. 15.

Happy shall they be, that take these young ones, and dash their heads against the stones.

Follow therefore the counsell of the Apostle, in *shunning the former lustes of ignorance*: and not there to stay, but also to kill the very motion that brought forth that sinne: *For the man of wicked imaginations, God will condemne.* Let no man thinke, (with the wicked ones) all is well, when they haue preuailed so farre, as to mortifie some sinne in the act: yet still retaine the motion in the heart; whereas the crowne of a Christian, is to mortifie the inward man in the lustes thereof.

Latius regnes, auidum domando,
Spiritum, quam si libiam remotis:
Gadibus, iungas et vterque poeus,
Seruiat vni.

He that can conquer his affects rebelling,
Hath larger Monarchie, then he that swayes:
the Libbians, Gaddies, and both Affricaes,
And More excelling.

He that hath learned to mortifie his lustes, doeth beginne to conquer his manners.

Secondly, as sinne is to be mortified in the motion, (while it is in the heart;) so likewise it must be crucified in the tongue: *Our words must bee powdered with salt*; to drie vp the superfluitie of corruption, and to keepe them

Col. 4.

them from putrifaction. The tongue of man is the key that opens the way to the heart; *Ambrose* calls it, *Speculum mentis*, *The glasse of the minde*: *Lingua est mentis interpres*, *The tongue is the interpreter of the minde*: *Lingua quid melius?* *What is better then the tongue?* (said the Poet) if we vse it to the glory of God, and the good of others. But if it be vsed to blasphemies, and euill speaking, then *Lingua quid peius eadem?* *What is worse then the tongue?* It is called *lingua*, and hath that name of *lingere*, to licke vp. And truely it is, the euill man licketh vp the poyson of Aspes, as *Dauid* saith: and as it is said of the beast, that had a mouth giuen him to speake blasphemies: so is it that the man of a venimous tongue, gorgeth out nothing but execrable words, against God and man. And when their speach is at the best, it is but mungrell like, (that is,) halfe one, and halfe other; And the most part, commonly is the worst part; and that they haue *ad vnguem*, at their fingers ends: But, *heare O vaine babling tongue, heare O idle tongue, heare and tremble*: Then an euill tongue is to bee suppressed. And if you aske me what must be mortified in the tongue, I answer with *Basil*, *Euery word that belongeth not to an vntended profit*. If you thinke that this will not goe current in the balance of the Sanctuary, then fasten your considerations vpon the wordes of *Paul*: whose testimony cannot be denied. *Let no corrupt communication proceed out of your mouthes: but that which is good, ad edificationem vsus, to the vse of edification.* What must nothing passe but such as serues to edifie withall? Surely then I feare, that the greatest part of men, must be silent three quarters of the yeere.

Sinne to bee mortified in the tongue.

Omne verbum quod conducit, ad propositum vtilitatem.

Eph. 4. 29.

This gouernment of the tongue was of great estimation, (euen among the Heathen. *He is wise and discrete that can refraine his tongue.* (saith *Socrates* and the same *Socrates* said,) *Speake euer of God: for the speaking of God surmounteth so much all other words: as God surmounteth all other creatures.* With him agreeth *Plato*, summed

The heathen had care to speake well.

ned the Diuine? *He is to be accounted vertuous and wise, that alwayes disposeth his tongue to speake of God, and godlinesse:* Hereby shewing, of what respect the vertue of the tongue was among them, and should be much more with vs, that excell them in knowledge.

The like respect of good speech, is among the *Persians*. And to that ende they may establish the same, they doe teach their children three things in the time of their youth. First, *to ride a horse*, 2. *to shoote*, 3. *to speake the trueth* (which is the best of all) seasoning them with the same whiles they are young, that they may the better keepe it, when they shall come to age: for as *Horace* saith,

Quo semel est imputa recens, seruabit odorem,
Testa diu.
The liquors that new vessels first containes,
Behind them leaues a tast that still remaines.

But what neede we to drawe water out of these dry welles? when the fountaine of liuing waters is full, (euen vp to the brimme) for *Dauid* saide long before. *If any man long after good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile.* For *by thy words, thou shalt be iustified: and by thy words, thou shalt be condemned.* Hereunto tendeth the saying of *Iames*. *If any man seemeth religious, and refraineth not his tongue, this mans Religion is in vaine.* Hereby shewing, that he cannot be a good Christian, that hath not preuailed so farre, as to mortifie his speech: to auert the wordes of the wicked in *Ieremie*: *Come let vs smite him with the tongue.* But follow my counsell, and I will teach you how to strike the tongue: for it is *an vnruly member set on fire*, with no materiall fire: but with the fire of Hell.

Psal. 34. 13.
Matth. 22. 36.
Iam. 1. 26.
Iere. 18. 18.

We are very forward to imitation, in things that are carnall and terestriall, treading in mens crooked bypathes, and walking in the worne way of their defects. As the imitators of *Alexander*, who went forward in his

going:

going: would needes imitate him in their stoopings, (euen so doe we:) But the good we follow limping and lingering. If you will needes turne imitators, walke in the footesteppes of good men: and let the Lord bee a patterne of your imitation. *I will curse them, that curse thee*: doeth the Lord scourge such as offend and hurt vs? then let vs crucifie that which offends God: namely our tongue. Doeth humaine charitie bind thee to reduce thy neighbours wandering beast? and shall not Christianity double the care of thine own erring soule? How many are ther, who haue almost incurable tongus, dyed in graine, and put into the collour of iniquitie? which to cure, and to recouer: obserue these three things. Gen. 12. 3.

Trueth in words.

First, that the speech may be mortified: we must haue *veritatem in verbis, trueth in words*. For there is no goodnesse in a lyar (saith *Plato*:) lying is a monsterous, and wicked euill, that filthely defileth, and prophaneth the tongue of man: which of God is otherwise consecrated, euen to the trueth, and vtterance of his praise. And if this be the way, to mortifie sinne in words: namely, to speake the trueth. *Then Lord take from me the way of lying*, (saith *Dauid*:) for it is hard for him to speake the trueth, that accustometh himselfe to lying. *He that speaketh trueth, will shewe righteousnesse*, (saith *Soloman*) whereas the lying tongue vseth deceite. Sinne is like a Nowne adiectiue, that cannot stand alone: but requireth another to helpe him. Sinne is committed by action, but supported by lying. As *Acts* 3. *Ananias* and *Saphira*, sinned in their hypocrisie, and supported this sinne with a lye. The way therefore, to ouerthrowe the whole frame of iniquity, is with *Samson*, to pul down the maine posts, whereon the house is built: namely lying. If you would haue a patterne to worke by: then fasten your eyes vpon Christ; of whom it is said, that *there was no guile found in his mouth*: his very enemies were constrained to confesse the same. *Master, we knowe that thou art iust, and* Prou. 12. 17. Iudg. 16. 29. Matth. 22. 16.

 careſt

careſt for no man, and ſpeakeſt truth. Here ſee how his foes acknowledge it, with praiſe to his name; And herein we may ſee, how true the ſaying of *Ariſtotle* is. *He needes not to be aſhamed that ſpeaketh the trueth*: for nothing brings ſhame but ſinne, trueth brings commendations; as we ſee in Chriſt; was trueth in Chriſt? then let it not be wanting in vs; for *omnis Chriſtia actio, noſtra debet eſſe inſtructio. Euery action of Chriſt, ought to be our inſtruction.* *Dauid* long before asking the queſtion: Lord, who ſhall dwell in thine holy hill? makes anſwere: He that *ſpeaketh the trueth, a corde ſuo, from his heart.*

Pſal. 15. Truth is a debt that we owe vnto God, vpon a threefold band. Firſt, *ratione creationis, by right creation*: for he that created vs, is the God and Father of trueth, and we ſhould be the children of trueth. 2. *Ratione redemptionis. By right of redemption*: for hee that redeemed vs, is the way, the life, and the trueth. And therefore all that looke for ſaluation by him, muſt learne to ſpeake the trueth. 3. *Ratione ſanctificationis, by reaſon of our ſanctification*: for being ſanctified by the ſpirit of trueth, our tongues ought to bee exerciſed in ſpeaking the trueth.

Profite in words. Prou. 10. 13. The ſecond way or meanes to mortifie our ſpeech, is to haue *vtilitatem in verbis, profit in our words*, ſo ſaith the wiſe man? *In the lips of the righteous, there is wiſedome found: as a well of life, and as fined ſilver*; euery word muſt be *pondered with ſalt*, that it corrupt not it ſelfe, nor infect others: all our ſpeach muſt *tend to edification*. Ephes. 4. 30. The Heathen were wont to ſay, *that the two maſters, or rulers of the world, were action and ſpeech.* But wee are yet to ſpeake of wordes: whereof *Cato* ſaide, *Verba attendenda, non os loquentis. The words are to be attended, not the mouth of the ſpeaker.* Therefore thou ſhalt *neuer deſpiſe the opinion of any man, if it profite*: Nullius ſenſum ſi prodeſt tempſeris vnquam. Hereby ſhewing, that wee ſhould ſo ſpeake, that there may be ſome profit in our wordes: for euery word that

tends not to some good vse, is an idle word: as *Ierom* defines it. An idle word, is that, that is spoken without edification: either of the hearer, or of the speaker; when our words doe neither minister comfort vnto our consciences, nor instructions to others, in the way of pietie, and godlinesse: Such a kinde of speach is to bee mortified. Therefore let vs with *Dauid*, *set a watch before our mouthes, and keepe the doore of our lips*, that with the said *Dauid*, we may *vtter the righteousnesse and prayses of the Lord*: and our wordes being gratious, may strike some impression into the hearers hearts: For as *Plato* saide, *Words without good effect, are like water that drowneth the people, and doeth it selfe no good.*

Verbum otiosum est, quod sine vtilitate loquentis, vel audientis profertur.

Psal. 141. 3.

Lastly, if we will mortifie our speach, wee must haue *Moderamen in verbis*, *A meane in words*, as the wise man saith, *Let thy words be fewe; for in many words there cannot want iniquitie*: Therefore he that restraineth his lippes, is wise, saith he: for, *frustra fit per plura, quod fieri potest pauciora*: *It is in vaine to vse many words, when fewer words will conteine the matter*: So then not to vse vaine tautologies in our speach, will be a good meanes to mortifie our tongues. *A foole* (saith *Salomon*) *is accounted wise when he holdeth his peace, and prudent when he stoppeth his lippes*: not wise in saying nothing at all, but in vsing a meane in wordes. Hereunto tend the words of *Christ*; *When thou prayest vse few words*: shewing hereby, that multiplicitie of words is a meanes to draw vs to offend. And if *Christ* will not haue vs to vse many words in prayer, then his mind is, that we should vse a meane in other things: As *Salomon* saith, *A wise man will guide his words with discretion, and vse knowledge aright*: And to borrow the words of *Cato*,

A meane in words.

Eccles. 5. 1.

Prou. 10. 19.

Prou. 17. 27.

Matth. 6.

Prou. 15. 2.

Proximus ille Deo, qui scit ratione tacere.

He is next vnto God, who knoweth in reason, to keepe silence.

Hereunto sutes the saying of *Syrach*, *The wordes of the wise are weighed in the balance*, both for the nature, qualitie

Eccles. 21. 35.

litie, and quantity of them. Thus much for the mortifying of the tongue.

Sinne is to be mortified in the action, Rom. 3. 15, Tit. 2. 13.

Lastly, in the third place, as sinne is to bee mortified in the motion and tongue, so likewise in the action: *If ye liue after the flesh ye shall die; but if ye mortifie the deeds of the flesh by the spirit, yee shall liue.* And as the same Apostle saith, *The grace of God that brings salvation, hath appeared, teaching vs to denie all vngodlinesse, and vnrighteousnesse, and that wee should liue godly in this present world:* knowing (as a Father saith) that we must haue *remotionem mali, a removing of evill*, before we can haue *substitutionem boni: a placing in of that which is good:* as God taught the Iewes, *cease to doe evill, learne to doe good.* Esa. 1. 17.

As *Paul* said to the Ephesians, so I say vnto you, *Cast off the old man*; as *Matthew* left his calling, and *Zacheus* his bribing, so (leaue your sinfull actions; & (to conclude with *Crates Thebanus*, which could not follow the study of Philosophie, because his money was an hinderance vnto him, and therefore said, *Ego perdam te, ne tu perdas me: I will destroy thee, lest thou mayest destroy mee:* So) destroy thine euill deedes lest they destroy thee.

The reasons to perswade vs to abandon all euill actions are these.

Sinfull actions doe much hurt.

First, our actions doe the greatest hurt, and dishonour both to God and man; and therefore obserue the Decalogue, and you shall finde, that in the first table, the Lord forbids but one sinne in the heart; *Thou shalt haue no other Gods before mee:* and another in words, *Thou shalt not take my name in vaine:* But hee forbids two in action; first, the making and bowing to false Gods: And secondly, the prophaning of the Sabbath. Looke into the second Table, and you shall find the like: first, one sin of the heart. *Thou shalt not conet thy neighbours oxe, &c.* and another of the tongue, *Thou shalt not beare false witnesse, &c.* But there are foure of workes or actions forbidden: first, *Thou shalt not disobey thy parents, &c.*

Secondly,

Secondly, *Thou shalt not steale.* Thirdly, *Thou shalt not commit adultery:* Fourthly, *Thou shalt doe no murder:* Hereby shewing, that God is most dishonoured, and man oppressed, by outward actions: And this is manifest by that of *Amos, We will make the Ephah small, and the shekel great, and falsifie the weights by deceit: wee will buy the poore for siluer, and the needie for shooes, and sell the refuse of the wheate.* Amos 8.4. These are all outward actions. The old saying is true in this; Words be but winde, blowes be vnkind, Euill thoughts and words, are blowne away with the ayre: but actions leaue an impression, behinde them. Not their words, but their ingrossing of corne doth starue the poore; not their thoughts, but their hands robbes their states, suckes their bloods, and grinde their faces.

And as actions doe the most hurt, so doe they continue longer then words: Euen as the visage of him who passeth by, is soone forgotten, but if it be pictured, the memorie of it continues long: So sinne in words is like the same, entring in at the one eare, and out at the other. But sinne in action is a picture dayly to looke vpon; witnesse that of *Ieroboam*, that neuer ceased vntill the kingdome ended. Therefore it is good to withstand the beginnings: knowing that the end will bring much euill; that so there may ensue a great happinesse, according to that true saying of the Poet *Virgil:* Sin in actions remaine long. 1. King. 12.

Fœlix qui potuit rerum, cognoscere causas.
O blessed bee and excellent, that knowes the cause of each euent.

Thus, for our conclusion of this branch, obserue, that such as are truely plowed by the word and Spirit of God, are dead to sinne, and sinne in them; for they that are *Christs*, haue crucified the flesh, with the affections and lusts, Likewise the same Apostle saith, *If Christ be in you, the bodie is dead, because of sinne; but the spirit is life for righteousnesse sake.* If you will haue an example of this, that further it may be manifested, turne your eyes *Doct.* Gal. 5.24. Rom. 8.10.

vnto the 19. of the Acts, 18. 19. verses, *Many that beleeued came and confessed, and shewed their workes. Many also of them that vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of siluer.*

Reas. 1. If you aske a reason of it, it is from the power of grace, which is able to subdue the power of Sathan: For Sathan, sinne, the flesh, and the world, can but make a finite power; but wee are protected with an infinite power: Greater is hee that is in you, then hee which is in the world. Therefore, *whosoeuer is borne of God, doth not sinne, nec potest peccare, neither can sinne.* O excellent gift, as one affirmes, being *donum omnium donorum maximum: A gift excelling all gifts.* *Augustine* vpon this hath this obseruation; *Before the law we do not fight, vnder the law we fight and are ouercome: vnder grace wee fight, and ouercome:* For wee are more then conquerers in *Iesus Christ.*

1. Iohn 4, 4.

It is a thing common with the Physicians, to driue and purge out a lesser poyson by a stronger; as we dayly see a lesser light extinguished by the greater: The Sunne puts out the light of the Moone; and the power of Gods grace, puts out the power of sinne. *Thus when the stronger man gets into the house, bindes the master, and spoyles him of his goods:* God is the stronger man; his grace is the influence, which comes downe from heauen, to helpe vs in the midst of our conflicts: Much like the elements that helped *Theodosius* in his battell, so that he got the victory; whereof *Claudian* sung,

Luke 11, 22.

O nimium dilecte Deo cui militat æther,
Et coniurati, veniunt ad classica venti.
O Gods beloued, whom power aeriall,
And winds came armd, to helpe when thou doest call.

Vse. Let not slip your consideration, without obseruation where sinne liues and thriue, there all goodnesse withers and dies. *Dauid* put forth a question, *Lord, let me know*

How to know the good and wicked.

mine age, and the number of my dayes how long I haue to liue. So many doe say, Lord, let me know mine estate, whether I belong to thee or no. And now I answere as the Frenchman did the Scots, and the Irish, which of long time had been at controuersie for a piece of ground, to which nation it should belong? The controuersie was to bee ended by the said Frenchman in this maner, Put (said he) thereinto Serpents, and Snakes; If they die, it belongeth to *Ireland*, but if they liue, it belongeth to *Scotland*: Thus the controuersie was ended. So in like maner, if sinne liues and thriues in you, you belong to Sathan, but if it wither and die, then you belong to God. So our Lord teacheth vs, *Matt.7.16. You shall know them* ἀπὸ τῶν καρπῶν, *by their fruits.* Thus here is an end of this branch.

Lastly, the terrene plow makes the earth more fit for the seede; Euen so doeth the tearing of the heart by true repentance, makes it the more apt to embrace the mercie of God.

The thid part.

THus we haue gone thorow the subiect, and the propertie of the worke: now followes the propriety of the persons *Iacam*: your, committing this worke to euery particular person.

Obserue, that all men are agents in their faith, repentance, contrition, and saluation. *Plowe vp your falowe ground*: your owne falowe. As God saide to *Ierusalem*. *Wash thy heart, O Ierusalem*: and by the Prophet *Ioel*. *Scindite corda vestrum, Rent your hearts.* So I say vnto you, wash and rent your owne hearts; for if you will not lay to your helping hand, they are neuer like to bee cleane. God in the time of the Lawe commanded that he which should offer an offering, was to put his hand vpon the head of it. *Heb.3.2.* Hereby shewing, that we must haue a hand with God, in euery part and worke of

Doct. Man an agent. Ierc.4.14. Iere.4.14. Ioel 2.13.

regene-

Qui fecit te sine te, non iustificabit te sine te. Fecit nescientem, iustificat volentem.

regenetation. *He that made without thee, will not iustifie thee without thee: He made thee without thy knowledge, and doth iustifie thee with thy consent:* Therefore (said Christ) *If you will find, seeke; If you will receiue, then aske:* For, no seeking, no finding; no asking, no receiuing. God proclaimes not, Ho, euery one that is athirst, I will bring him water; But, *Ho, euery one that is athirst, let him come and fetch water.* Supper is made ready (by our Lord) all things are prepared at his owne cost and charges; and when it was ready, hee said not, goe carie it to these men, *but goe bid them come in and eate it.* Hereunto tend the words of *Paul*, *Worke out your salvation with feare and trembling.* And *Peter* also saith, *Make your calling and election sure.* Sure it is with God, not with vs vntill then: Worthily doth that sicke person perish, that calleth not for the Physician, but refuseth him, comming of his owne accord vnto him. Man, by the ordinance of God, is appointed an agent for his owne saluation.

Matth. 7. 7.

Esa. 55. 1.

Luke 14.

Phil. 2. 12.

Merito perit ægrotus, qui non medicum vocat, sed vltro venientem respuit.

R. 1. Subiect of faith in man,

For the subiect of faith, repentance and contrition are in vs, not in God: Indeed God is the efficient cause; the word the instrumental cause, but our hearts, willes, and affections the materiall cause: that is, *subiectum conuersionis, the subiect of conuersion* (as the schoolmen define the same) *Dolor est in corde, Sorrow is in the heart: Fuga est in voluntate, Flying is in the will*; and that with purpose not to commit sinne any more: *Auertio est in corde, & voluntate a malo ad bonum: The turning is in the heart and will, from euill vnto that that is good:* still the subiect is in vs, and so we must needes be agents. For wee are not like a piece of waxe, that receiues no impression, but what is put into it, being meerely passiue; but actiue, as formerly hath been shewed: And to adde the sentence of *Aristotle*, *Nemo volens malus, nec inuitus fœlix: No man is euill with his will, nor any man is happie against his will.* In thy mouth and heart is the cause of saluation, saith *Chrysostome*;

In ore & corde tuo salutis causa.

that

that is, the materiall cause and subiect, as hath beene sayd.

Man knowes his owne heart.

And as the subiect is in vs, so euery man is best, acquainted with his owne heart: which other men is not able to know: for *What man knoweth the things of a man, saue the spirit of a man which is in him?* it is a prerogatiue that belongs to God to know the heart: The difference stands thus: Other men know nothing of our heart; our selues know somewhat, and God knowes all, that may bee knowen: *There is not a word in my tongue, but thou knowest it, O Lord; and there is nothing hid from thee, O God,* saith *Dauid*: Yet euery man knows somewhat of his owne heart. I know (saith *Paul*) *Rom. 7 that in mee there dwelles no goodnesse*: This made him to 1. Tim. 1. 15. crie out so bitterly, not against others, but against himselfe: *This is a true saying, that Christ came into the world to saue sinners; Quorum primus ego sum, Whereof I am the chiefe*; because hee knew his owne heart, and not the hearts of others. And from his owne experience teacheth the same to others; *Proue your selues, know 2. Cor. 13. 5. yee not your owne selues?* which not to know, were very strange.

Tis γὰρ, οἶδεν αἱ ἀνθρώπων τὰ τοῦ ἀνθρώπου, &c.

3 Euery man saued by his owne faith.

And as euery man is best acquainted with his owne heart, and therefore the fittest to be his owne plowman: so likewise, euery man is to be saued by his owne faith and grace; The iust shall liue *beemunaiho, in his faith.* Other mens faith may doe vs good by way of exhortation, to build vs vp in the wayes of godlinesse: But it Heb. 1. 3. is our owne actuall faith that might saue vs: for as the Apostle saith, *If thou beleeue, ἐν τῇ καρδίᾳ σου in thy heart,* Rom. 10. 10. not in my heart; for that will not saue thee. Therefore as it was said to *Dauid, To thy house, O Dauid*; so I say, to thine owne heart, O man, haue a speciall care.

Vse.

Great worke laid on vs.

But for all this that hath been spoken, doth not God impose too great a worke vpon vs, which neither we, nor our forefathers were able to beare? It is beyond our power and arte. This is *ars artium, regimen animarum:*

the arte of arts, and the gouernement of soules: It is *opus Dei*, as *Christ* doth witnes, τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύσητε. *This is the worke of God that ye beleeue.* Why then doth God impose the same vpon vs? Not because wee are *causa efficiens*, but because wee are *causa materialis*: Therefore (as *Iohn* saith,) *Let vs looke to our selues*: for surely it is a worke very necessary, to bring the plowe home to our owne hearts. Many will be busie Bishops in other mens Dioceſſe, spending their time in other mens ground, and suffering their owne to be barren.

Iohn 6.29.

ring the Plow ome to our wne hearts.

There be many (Argusses in these dayes, with an hundred eyes apiece,) that can quickly espie the moates, that are in other mens eyes, but cannot feele the beames that are in their owne. *Peter* will bee medling in *Iohns* affaires, yet without thankes: for, *Quid est hoc tibi? What is that to thee?* The Phariſes would wash the hands of *Christ*, and yet their owne hearts were foule, filthy and odious. A prepoſterous kinde of zeale, to begin where we should make an end.

I deny not, but *this is to be done: yet not to leaue the other vndone.* As in *Dauid* we see a worthy example hereof. Before he purged the land, hee cleansed his house: and before his house, he purified himselfe; Obserue his proceeding at the second verse, he saith. *I will walke betham lebabi, in the perfection of my heart.* And then at the 7. verse he saith. *No wicked person shall abide in mine house:* And then in the 8. verse he beginnes to purge the land. Thus you may behold, the three steppes to perfection. First his heart, then his family, lastly the realme; Excellent proceeding, to keepe Sessions at home within the heart, and to be executers of our owne sinnes.

Psal. 101. 1. בתם לבבי

Niru lachem nir, new fallowe your fallowe. It is a good lesson for vs, that are to plowe vp your fallowe: first, to turne vp our owne, we must not be like the sonnes of *Eli. 1. Sam.* Least we cause the Gospell to bee euill spoken of: our name and office must agree; we are called, *lux mundi*, by our vocation: and wee must be *lumen in-*

mundo,

mundo, by life and conuersation. Then may we, (as wee must,) the better plowe vp your *fallowe ground*: *Crie alonde, spare not, lift vp thy voyce like a trumpet; shewe my people their transgressions, and to the house of* Iacob *their sinnes*. There is nothing so necessary, and more commendable, then reprehension if it be seasonable, and reasonable. I thinke none ought to be more wisely bold, then vs Ministers: for sinne is bold, saucy, and presumptuous. O miserable, when hoot sinners and coole Ministers meete: when the one sort is infected with burning feuers, and the other with shakinge agues: And when they that should lift vp their voyces like a trumpet, doe but whisper through a trunke. *Nihil interest sceleri, an faciens an perpetras. There is no difference, whether thou favour a wicked action, or commit it.* *Dauid* hath a song of two parts (like *Ianus* with his two faces.) *I will sing mercy and iudgement*: wee must vse *Lenitiues* preseruatiues, and restoratiues (with *Paul.*) *We beseech you to be reconciled to God*, 2. *Cor.* 5. 19. But if this will not serue to rowse these sleepers out of the dead sleepe of sinne, but that they will be still as worldly as *Demas*, enuious as *Caine*, couetous as *Iudas*, treacherous as *Absolon*: and as stony-hearted as *Pharaoh*; the text of mercy befits not these, but the sword of iudgement.

Esa. 58. 1. Vse all meanes to saue the sinner. 2. Cor. 5. 19.

The learned haue compared the foure Euangelists, to the foure beasts in *Ezekiel* 10. 14. comparing *Marke* vnto a Lion, because hee begins with the thundering voice of the Law, crying in the wildernesse, repent: When sinnes be crying sinnes, wee must become crying preachers. *Esay* cries, and *Ieremie* weepes, and we must not be sparing in reprehension: Where men are bold in sinning, preachers must be bold in reprouing: We must put on yron foreheads, to reprooue such as haue whorish faces, & cut them to the quicke. This is the way that they may bee cured with the good Surgeon, to cut out the dead flesh; It is a smarting corasiue, yet a healing plaister; (as *Ierome* saith,) *Dum pungit, ungit*: Whiles

Ministers must be bold.

that it pricketh, it healeth. And if euer there were a time for this, now is the age; where shamefastnesse hath left the stage, and presumption now acteth her part: desperation attending ready to shut vp all, with a dreadfull catastrophe, Sinne wounding, the conscience accusing, hell gaping, and God striking: the land being ouerspread with sinnes; *Caines* murther, *Pharaohs* hardnesse, *Naboths* churlishnesse, and *Ammons* incest.

2 Magistrates must strike with the sword.

We haue spent much time in plowing vp this fallowe ground: yet the profit I hope, will more then equalize our paines; the sinnes haue beene cited, a iurie pannelled: they found guiltie, and are condemned by the great Iudge of heauen and earth. What remaines then, but that you the magistrates see them executed? wee can but plowe them by the word; it is you that must plow with the sword: you are put in trust to see the king of heauen, his lawes obserued, the righteous defended, the oppressed relieued, and the offenders punished.

Solan being asked, what best preserued a commonwealth, answered: when subiects obey their magistrates, and the magistrates the lawe. Ye are Gods Liuetennants here vpon earth: hee hath giuen you his owne name. *Ani amarti elohim atem. I saide yee are Gods,* that yee might doe Gods worke. We are to cry *contra peccatum,* but yee are to strike downe, *ipsum peccatum*: for there is as great a charge laide on you, to strike with the sword, as on vs to preach the word. No preaching, no beleeuing: no sword striking, none obedience yeelding. *Aron* and *Moyses* must goe together; the Ministers mouth, and the Magistrates hand, must hold the plowe.

Psal. 82: אני אמרתי אלהים אתם.

Rom. 13.4. 1. Cor. 9.16.

Non mea humilitatis dictat reuobis. It sutes not with my humilitie to direct you the meanes: but onely with my conscience, to put you in minde of that, that is your charge; I would I could perswade you to resolue with *Dauid, Psal.* 101.8. *Betimes to destroy the wicked of the land*; You want nothing to effect it, but a willing mind: Lawe is on your side, and power in your hand; if cou-

rage

rage and zeale were in your hearts, it would be done. If ye doe cut them downe, yee doe but your duty: if not, as God said vnto *Caine*, great sinnes lyes at the doore of your conscience, and vpon them: *Illicita non prohibere, consensus erroris est: not to prohibite vnlawfull things, is an consent vnto vnlawfull things.* So it is, *Si vitia amici fures facis tua: If thou winke at the offences of thy friend, thou makes them thine owne.* Heft.4.14. Let mee say vnto you, as *Mordecay* said vnto *Hester*: If thou hold thy peace, God shall send deliuerance by some other meanes, *neat ubeth abik tobedu*: both thou and thy fathers house shall perish. So if you will hold your peace, I meane the sword within the sheath, God shall cutte them off some other wayes. But woe to you, and your houses, they shall perish: and the blood of these soules that perish through your neglect, and conuyuency, shall bee required at your hands. *If thou hold thy tongue and forwarne them not, they shall dye in their sinne: but their blood will I require at thy hand*, saith God; Surely you beare not the sword for nought. Remember that which you reade in *Exodus*: *Thou and all within thy gates*, shall remember to obey the Lord. These gates are the bands of your iurisdiction: so farre as your authoritie reacheth, so far are your gates and charge; and whatsoeuer is amisse within the same, is your sinne: not because they doe it; but because you suffer it.

ראת רבית אביך תאברו

Ezek.3.6.

Rom.13.4. Exod.20.16.

It is not possible that sinnes could be at that height, as now they are: if magistrates were not asleepe; or partakers of the same sinnes, winking at other mens offences, least their owne should be discouered. *Democrites* beholding magistrates executing malefactours, fell a laughing: and being demanded a reason hereof, answered; sir quoth he, to see the great theeues, hang vp the little theeues. Often it falles out, that the inferiors faire the better, where the superiors are transgressors; for rather then they will discouer it in themselues, they will suffer it to remaine in others, least the saying of *Cato*

bee propounded against them.

Que culpare soles, ea tu ne feceris ipse,
Turpe est doctori, cum culpa redarguit ipsum.
It is a shame for thee, to commit that offence,
Which thou doest teach others, not to be committed.

Magistrates asleepe.

Giue me leaue to awaken your consciences, in the words of exhortation; (I know many excellent things are spoken of thee, thou Citie of God: yet I cannot but condole thine imperfections in some things; And who shall I accuse herein? I will not iustifie the doers, but condemne them that should restraine the same;) Good lawes are made: the life blood of them is the execution; Else the lawe is like a woodden dagger in a faire sheath: when they that haue the charge imposed, and the sword in their hand: stand like some great image, holding vp the sword, but neuer strike.

I knowe yee magistrates of this Citie, yee haue done worthy seruice herein; and more ye might haue done, if all the lawes had beene put in due execution. *Chrysostome* well obserues: *To make musicke, it is not sufficient to play on one string, but all must bee stricken in due measure, and proportion.* So to bring a citie or countrey into good order: is to execute euery part of the lawe with due execution. I would be loth to say vnto you, as Christ

Mat. 23. 23. said vnto the *Pharises*: *Yee tythe mint, anise and cummin:* looking to the markets, taking order for dust, and cleansing the streetes, with many more such like: but the waightie points of the lawe are executed, halting, limping, and lingering. Haue yee no lawe for drunkennesse that ye suffer it to goe reeling, and staggering in e-

Iudith. 13. 8. uery streete? Is there neuer a sober *Iudith* left, to cut off the head of this drunken *Olifernus*? Is there no lawe in the behalfe of the Sabbaoth, that there is such carrying of packes, ryding abroad with swaggarers, such selling of wares, and walking into the fieldes: that it is hardly know from an other day? Is there neuer a zea-

Nehem. 13. 19 lous *Nehemia* among you, to shut the gates of *Ierusalem*?

Is

Is there not a piece of a ſtatute left vncorrupted, to take hold of the ſwearer, that infects the clouds with oaths, that the land mournes for the ſame? Is not the law for the blaſphemer in vſe, that yee may bring him without the hoſte, and ſtone him to death? Shall I ſay as *Paul* ſaid, *Is there not a wiſe man among you*, to foreſee future euents? as *Virgil* ſings; Leuit. 24.14.

Fœlix qui potuit rerum cognoſcere cauſas.

He is happie that hath been able to know the cauſes of things.

If you ſaw, and made conſcience, that your conniuencie at theſe things, doth harden the actors, and incourage the ſpectators, then yee would be ruled by the exhortation af *Chriſt*: If foote, hand, or eye offend thee, cut it off. Let the whole law of God be executed vpon theſe; who knowes whether your punishments may ſaue their ſoules or no? For often *detrimentum pecunie & ſanitatis eſt propter bonum animæ: A loſſe of the money, & croſſe to the corps, is for the good of the ſoule:* As *Mordecai* ſaid to *Heſter, Who knowes whether thou art come to the kingdome, for this purpoſe or no?* So, who knowes whether you are come into the place of magiſtracie, to ſaue theſe ſoules, by keeping them from ſinne. You reade, that when the hands *Moyſes* were both held vp, the people preuailed, but when his hands went downe, then their enemies preuailed. So, while the two hands of the Church are held vp, ſhe preuaileth, namely, *Verbum informans, & virga reformans; The word information, and the rod reformation.* And to conclude my exhortation to you of this citie, with the ſaying of *Paul, I beſeech you by the mercies of God, that you giue vp your ſelues*, ſoule, body, ſword, ſtrength, riches, authoritie, counſell and all to the ſeruice of God; for the plowing vp of theſe ſinnes before named, or as many as ſtand within your charge: beginning with good King *Ioſiah*, at the laſt to purge *Ieruſalem*. This doe, and the God of peace be with you. Inſtruction and correction goe together. Heſt. 4.14. Exod. 17.12. 2. Chro. 34.3.

And now I wiſh mine arme were long enough to reach

reach ouer the walles of this Citie, to strike those Crokadils dead, that daily deuoure men: namely, whorehouses, play-houses, drinking-houses, cutpurses, and the like; that men were as good goe ouer Salisbury-plaine, and with more safetie: then to steppe out into the Suburbes of this citie. It were an easie matter to haue the citie sweete, if these places were not so foule and filthy.

Blinde and dumbe magistrates, cause of sinne.

It seemes that there are no Magistrates there; If there bee, they are Nonresidents, or else as bad as the people. In the dayes of Christ, there were dumbe, blinde and lame deuils; and I feare, these miserable people haue such magistrates among them; some blinde that cannot see, others dumbe not able to speake, and most lame that wil not strike: and it may bee they are more forward to bee bribed, then the people to sinne; yea, and often deeper in iniquitie, then the people in trespasse. What say the people to these mens manners. *Tutum est peccare auctoribus illis. It is selfe-sinning after such authors.* If these magistrates sinne, the fiat of consent goes currant: and all takes hold of the same, saying, Their hands are with vs in the said dish, & for feare themselues should be seene, will keepe away the light of reproofe from vs; Or they are couetous, louing bribery: and then wee can with a litle white or red sand, (digged out of the bowels of the earth) quickly put out their eyes: Then let the Preachers say what they please, wewill take our fill of vanity. Thus *regis ad exemplum, totus componitur orbis: greatnesse a copy after which, all men order themselues.* When *Leo* loued Stage-playes, all *Rome* swarmed with Iuglers: I would it were not seene in the skirtes of this famous citie, the magistrates louing iniquitie, and the people swarming with villany. I can say no more to these without the walles, then I haue said to them within. If these people perish, their blood shal be required at your hands; therefore whiles this day of saluation lasteth: plowe vp this fallow ground.

Lastly,

Lastly, I haue a desire to reach downe into the lowe valleys of *Iuda*: the countrey, and the countrey villages of this realme, and say somewhat to them also; for the land is defiled euen from *Dan*, to *Berſheba*: the ſtreame of vngodlineſſe running very ſtrong: which if ſpeedy courſe be not taken, it will (like the riuer *Nilus*,) ouerflowe the bankes, indaungering the whole land. Therefore you learned magiſtrates, (there placed by our worthy *Iehoſua*;) whet your ſwords, and cut thoſe trees downe by the rootes. But let me tell you one thing, before you will doe God honour, the King ſeruice, and the countrey good; you muſt carry your teame, plowe, and all your tacklings, downe into the countrey, where your charge is. What a ſhame is it to forſake your habitations, and to neglect the charge committed vnto you? Whereby the poore are robbed of their bread, the oppreſſed of their reliefe, the righteous of their defence, the countrey of your ſeruice, Religion of her left hand: and God of his honour. O yee magiſtrates, for ſhame be reſident vpon your charge: where yee ought with the ſword of iuſtice, to plowe vp this fallowe ground: leaſt the blood of theſe periſhing ſoules, be required at your hands. Iuſtice ought to keepe at their charge.

And thus I haue made an ende of my plowing, which is the firſt part of the exhortation: *plowe vppe your fallowe ground.*

The ſecond part of the exhortation.

WE are at the length come to the ſeed time. *Sowe to your ſelues in righteouſnes:* Which part I haue formerly viewed vnder three heads, 1. *Sowe*, there is the property of the worke, 2. *Righteouſneſſe*, there is the matter to worke vpon, 3. the Perſons, *You*.

Righteouſneſſe is he faireſt obiect to the eye of heauen, ſplenderous to the world, profitable to the ſoule, and

and glorious to God; Wee will walke a while in this light, which will bring vs to a more glorious light: *to a new heauen, and a new earth, wherein dwelleth righteousnesse.* 2. Pet. 1. 5. Righteousnesse of grace, seales the righteousnesse of glory. Well might *Ambrose* say: *non enim per se pars est iustitia, sed quasi mater est omnium: For righteousnesse is not part by it selfe: but as it were the mother of all vertue,* as the old verse is.

Iusticia in sese virtutem continet omniem, id est.
Righteousnesse in it selfe doth truly containe, all that to vertue doe belong and appertaine.

Hence it is, that this righteousnesse is found in so many congugatiõs. In *Niphal*, it is *nitsdak*; in *Pihel*, it is *tsiddek*: in *Hiphil*, it is *hitsdik*: and in *hithpahel*, it is *hitstaddek*; All which doe shewe the largenesse of this vertue. But let vs come to some particular parts of it, and to omit many, we will speake onely of the worke of righteousnesse, and the word of righteousnesse.

And first of the word of righteousnesse: sowe to righteousnesse, so is my Text, agreeing with that: *To the the law and the Prophets: if a man walke not according to this rule, it is because there is do light in him.* Esa. 8. 20.

Doct. All our action must be ordered by Gods word: where he hath not a mouth to speake, we must not haue a hand to worke: for workes without direction, are like messengers that runne without their warrant, and goe without their arrand. Therefore (saith the Apostle:) *Wee haue a sure word of the Prophets, ὃ καλῶς ποιεῖτε προσέχοντες, which yee doe well: if yee take heede thereunto.* Heauen is a marke, we are the archers, our actions the arrowes, Gods word is the bowe: If wee will hit the marke, we must shoote in Gods bowe; Such a scholler was *Dauid*: *Psalme, as at a marke, so will I ayme.* When *Ioshua* was to gouerne the people, God told him it should be after his word; *Dauid* must make it a light to his feete: and we, the rule of all our proceedings. *They which doe not*

Word of God our rule. 2. Pet. 1. 19. Ioshua, 1. 8. Psal. 11. 9.

runne

runne to the propheticall sayings, apostolicall writings, and euangelicall authorities: but to themselues, become the masters of errors; Wherefore let vs doe, (as *Baalam* saide:) not goe beyond the word of the Lord, more or lesse.

Qui non ad propheticas voces, non ad apostolicas literas, nec ad euangelicas authoritates, etc.

And that *propter mandatum Dei, for the commaundement of God.* And *cursed are they that doe erre from they Commaundements.* There is nothing more dangerous, then for a man to make himselfe merry with breaking Gods Commaundements. Woe to them that say, *Who is the Lord, that we should obey him,* Therefore *wee will none of thy waies.* But *non bonum ludere cum sanctis. It is not good ieasting with holy things:* let *Sauls* example serue for all: when God commaunded him to destroy all the *Amalekites*, hee thought it more wisedome to preserue some. But for all his wisedome, he prooued a foole in so doing, and lost the kingdome from himselfe and his posterity; It maybe he thoght himselfe too good to obey God: and God knew the kingdome too good for him: He rent his Obligiens from God, and God the Crowne from him. Is it good for the vessell of dust, to encounter with the arme of omnipotency? The potte with the potter? *Sine percutiat, sine percutiatur, frangi necesse est. whether it strike or be strocken, it must needs be broken.*

Reas. 1. Iob, 25.15. Psal. 10.5. 1. Sam. 15.

When the *Centurian* came to Christ for the healing of his seruant, he seemed to illustrate this point, by an argument taken from himselfe: I am a man of authorine: I say to one come, and he commeth: to another goe, and he goeth; out of which words he frames an argument thus.

Matth. 8.

If men haue that prerogatiue, to commaund and ordaine lawes, then much more God.

But men haue a prerogatiue to doe the same.

Ergo,

God hath prerogatiue and power to commaund.

Mali. 3.

And after this manner God himselfe reasons.

If

If you feare to offend the commaund of your Prince, Then you ought to feare, to offend against my commaund:

But it is true, you feare to offend his commaund,

Ergo,

You ought to feare to offend my precepts.

Eccl. 12, 13. Therefore let vs doe as *Soloman* saide: *heare the ende of all, feare God, and keepe his commaundements*: For hee is a great and dreadfull God, clothed with maiesty: the splender of whose glory, is tenne thousand times more bright then the Sunne; at the sight of whose maiestie, the Angels tremble, the Heauens melt away like waxe, the mountaines smoke, the foundations of the earth are mooued, and the floods are dried vp: and wilt not thou feare, to disobey this great and glorious God? whose name is wonderfull, his iustice infinite, his power omnipotent, his wisedome vnsearchable, his knowledge from eternitie, to eternitie: and his iudgements intollerable, endlesse, and remedilesse.

But if this great and glorious Iehouah, which commaunds the sonnes of men to direct their wayes by his word, will not serue to perswade you, then let the necessity thereof perswade you hereunto; for as *Peter* saide of the name of Iesus, so I say of the word: there is no other thing that can direct and shewe vs how to walke aright: For *nihil est firmum, vel stabile, in rebus humanis: nothing is firme and stable in humane things.* Therefore I say with Christ to the *Rabbin*, (which asked him saying: what shall I doe to be saued,) in *lege quid Scriptum est, quomodo legis? what is written in the lawe, how readest thou?* for herein is read the righteousnesse Luke 10.26. of God from faith, to faith; That is, *ex fide veteris testamenti, in fidem noui*, as *Origin* obserues: *from the faith of the olde Testament, to the faith of the newe*; *So Chrysostome*, and this agrees with that of *Paul*. *The lawe was our schoolemaster, to bring vs to Christ*. The olde shewed a *Messias* to come: the newe sheweth that he is come, or Rom. 1.17. Gal. 3.24.

as

as *Ambrose* saith, *Ex fide promittentis Dei, in fidem hominis Credentis: From the faith of God promising, to the faith of man beleeuing.* That is, the Scriptures doe shew how God giueth, and bestoweth his blessings: and also how weeare to embrace them; God promiseth, and man beleeues; or as *Augustine* saith, *ex fide Prædicantium, in fidem audientium: from the faith of the Preachers, to the faith of the hearers.* So saith the Apostle: faith is by hearing, and hearing by the word of God preached: We preach, you beleeue: wee teach and you must obey. Or *ex fide præsentium, in fidem futurorum: from the faith of things present, to the faith of things to come:* shewing how to liue in the kingdome of grace, that hereafter we may enioy the kingdome of glory. So doeth the Apostle teach vs saying; whatsoeuer is written, is written for our learning, that we by them might haue hope and consolation of future ioyes. For this is that which is able to make a man perfect vnto euery good worke. If now you shall demaund of mee: wherewith shall a man redresse his wayes? I answere (with *Dauid*,) by taking heede to the word of the Lord: for that is the true guide to the kingdome of glory.

2. Pet. 1. 4.
Rom. 10. 17.
Rom. 15. 4.
2. Tim. 3. 16.
Psal. 119. 9.

Vse. 2. If Gods word, the word of righteousnesse, be the marke, whereat we must ayme: then I see fewe hitte the white, some shoote wide with the Idolaters, some ouer with the proude and ambitious, some to lowe with the couetous, others too short with their halfe turnes: so that (as *Dauid* said,) they are all gone out of the way: *non est qui faciat bonum, non est usque ad vnum: there is none that doeth good, no not one:* They eate vncleane things in *Ashur*, and oyle is caried into *Egypt*: but woe to such as goe into *Ashur*, or downe to *Egypt*, and haue not asked counsell of Gods word.

Esa. 30. 2.

The formest of this cursed crue, is the whore of *Rome*: with all her *English* calues, which hath stollen trueths garment, to couer errors nakednesse; her seuerall names prefigured out her manifold errors. She is called a beast,

Error of the Papists.

Antichrist, a false Prophet, a whore: *and multorum nomina numa, sed non boni nominis: many names, but neuer a good name.* Of whom I will demaund this one thing, whether she be able to maintaine her wayes by the word of God or no? If not, then as it hath beene saide, so is it still: *Rome* is a whore, and all those pretended Catholikes bastards, begotten in the bed of adultery.

First let them tell me, by what authoritie from the word of God, they keepe the word of saluation lockt vp in an vnknowne tongue from the people: yea they haue warrant for what they doe, and marke it well.

First the word is the cause of errors and heresies, (as they say,) therefore not fit to be knowne; Whereas indeede the want of it, is rather the cause of errors; as the trueth it selfe saith: (whom wee will beleeue before them,) *doe ye not erre? μὴ εἰδότες τὰς γραφὰς, because ye know not the Scriptures.* And *Dauid* compareth them to a lanthorne, to light our pathes: if the light thereof be hid, how can they profit vs? for still we are ready to stumble at euery error, and fall into euery heresie. Therefore (saith *Peter,*) *Wee haue a most sure word, to the which yee doe well that yee take heede, as vnto a light that shineth in a darke place.* But it seemes these men will bee wiser then God: but God shall make it manifest to their confusion that they are fooles.

Marke 12, 24.

Secondly, the people cannot vnderstand the word of God when it is translated: *Ergo,* it ought not to be translated at all; whereas the translation of them, is the way to vnderstand them: and vnderstanding the way to get faith, and faith, the way to heauen; But why doeth not the wise *Iesuite* reason as well against saluation it selfe, (thus) Man is not able, though hee haue the meanes, to saue himselfe: *ergo,* it is not fit hee should haue the meanes at all. And now who will not laugh at such an argument? *Augustines* saying shall end this, *Why are things spoken, but to be knowen? why are they pronounced, but to be heard? & why are they heard but to be vnderstood.*

Aug. tract in Iohn 21.

Thirdly,

Thirdly, the *Iewes* a long time, and in the dayes of *Christ* had not the word in the vulgar tongue: *ergo*, not fit to put it now into the vulgar: They proue it thus; He read the law, that the people vnderstood not: But it is manifest to the contrary; for the text saith, *They read, and the people vnderstood.* And as for that story of *Robin-Hood*, which they tel vs of, inuēted & brought forth of the deuils mint, that the people vnderstood not *Christ* when he said, *Eli, eli, lamah gnazabthani*; therefore the people ought not to haue the scriptures translated. But the answere is ready; first, this replie of the people might be more of flouting, then of ignorance: and to the contrary they haue no proofe. Secondly, they were *Romane* officers that put him to death, as appeares by the story; and they might not understand him, because it was *Hebrew*, but the *Iewes*, they vnderstood him. But say, they did not vnderstand him, what is that to proue that the Scripture should not bee turned into the vulgar? It is rather an argument to the contrary, that they should be translated, whereby they might vnderstand them.

אלי אלי
למה
עזבתני

Fourthly, holy things must be vsed in an holy tongue: *ergo*, they ought not to be translated. Now what is the holy tongue? *Hebrew*, *Greeke*, and *Latine*? then why did not *Christ* teach in one of these tongues, but in the *Syrian* tongue? And why did the Lord cause the Apostle to speake so many seuerall tongues, if they were vnholy? And why doth the holy Ghost, make mention of tongues, that could not be numbred? Wherefore wee may conclude, that the language is acceptable, so the persons be good.

Acts. 2.

Reuel. 7.

Lastly, the Priest, in the time of the Law, went in, and the people stood without: *ergo*, the people must not haue the Scriptures translated. But this is quickly answered: First, this was a type of *Christ*, of his entring in- Heb. 9. 12.
to the holy place, that is, into heauen: therefore it concernes not this point. Secondly, it is not prooued that the Priest spake any thing before them, which they vn-

derstood

derstood not. But by this time you begin to smile at these poore arguments, which are like ropes of sand, which are sooner broken then made.

Deut.6.6,7, 8,9. It remaineth now, to prooue the lawfulnesse of their translation, which will appeare by Gods commandement: *Thou shalt write them vpon the postes of thy house, and vpon thy gates:* And why written? for to bee read; and why read? that they may bee vnderstood. So our Lord saith, *Reade the Scriptures*, which they could not, if they could not haue them in the vulgar tongue. The like saith *Paul* that the Scriptures ought to bee handled *to the vnderstanding* of the people, and not *in a strange tongue.* And that this is no new doctrine, obserue the antiquitie of it. *Ambrose*, not long after Christ, saith, *It is not meete for beleeuers to heare those things, which they vnderstand not.* Againe, the same authour saith *When we come together to edifie the Church, those things must bee spoken, which may be vnderstood.* So *Augustine, Why are things spoken, but to be knowen? why are they pronounced, but to bee heard? why are they heard, but to be vnderstood?* Hereunto tends the saying of *Ierome*, *Let therefore the holy Scriptures, be alwayes in thy hands, and let them bee vncessantly tossed in thy mind.* Heare then you see, neither from the word, nor Fathers haue they any warrant for it, that the worship of God should be performed in a strange tongue, and to rob the people of knowledge.

Iohn 5.34.

1.Cor.14.tota.

Non competit fidelibus, audire linguas, quas non intelligunt

Si ad ædificandam Ecclesiam conuenitis, ea debent dici quę intelligunt audientes. Ambrose ad 1.Cor.14.

Sint ergo diuinæ Scripturæ, semper in manibus tuis, et nugiter mente voluantur.

The like warrant haue they for pickpurse Purgatory; If we well consider the places alleadged for the same, and bring them to the ballance of the Sanctuary, they will be found too light.

First, they thinke that place of the Apostle to bee vnderstood of Purgatory; where he saith, *Euery mans worke shall be tried by fire*; which they say is the fire of Purgatory: and by straw, wood, and stubble is meant venial sinnes: But the true meaning of the Apostle is this, By straw and stubble, is meant false doctrine, and by gold and siluer is meant sound doctrine: And so doth *Ambrose*

thus vnderstand it; *Opus quod ardere dicitur, mala doctrina est: The worke that shall burne, is euill doctrine, not the person, but his doctrine shall be tried by the fire. Fire therefore in this place, is the Spirit of the Lord, which by his triall, maketh proofe what doctrine is like vnto gold, and what is like vnto stubble: The neerer the doctrine of God is brought vnto this fire, the clearir it is: contrariwise the doctrine of mans braine; shall vanish away, euen as straw is consumed with the fire*: So then this is not meant of the fire of Purgatory. Caluine in 1. Cor. 3.

Secondly, they bring the saying of *Christ* to proue a Purgatory; *Agree with thine aduersary while thou art in the way with him, lest he cast thee into prison; verely thou shalt not come out till thou hast paid the vtmost farthing.* Now here we must vnderstand, that by the world to come is meant a time, as *Matthew* makes it plaine in the words following: for that which hee meaneth by prison, is the same which he meaneth by hell. Againe, here by the world to come, is meant a time ensuing this world: So *Marke* hath it, *He shall receiue an hundreth fold more, and life euerlasting in the world to come.* Now then the world to come, being a time after this life, can not then be vnderstood of any Purgatory: For they say, it indureth but in this world onely: But wee acknowledge not so much as a Purgatory in this worlds time. And as *Augustine* obserues on this place; *Consenti cum aduersario &c. Consent with thine aduersary in the way*; For when we are passed out of this world, *Nulla compunctio, vel satisfactio remanebit: There remaineth no compunction or satisfaction for sinne; as the tree falles, so it lies*: meaning by the tree, man; by the fall, death; and by the place, heauen or hell. For, *tertium locum penitus ignoramus, imo necesse in scripturis sanctis inuenimus: The third place beside heauen and hell, we are vtterly ignorant of; wee finde not in Scripture that there is any.* And to conclude with the saying of the Apostle, *Euery man shall receiue the things which are done in his* σώματος *bodie,* Mat. 5. 25. Marke to. 10. Ecclus. 3. 2. Cor. 5. 10.

bodie, whether it be diuine or mortall, good or euill: If according to the body, then what ſhould a Purgatory doe? for the body comes not there, as they themſelues confeſſe: wherfore I cóclude, if there be a Purgatory, wherin the ſoule ſuffers, then the reward is not after the bodie, but after the ſoule, and ſo the Apoſtle is found a lyar: But if after the body, then there is no Purgatory: And ſo the Pope is found a lyar, for ſo he is; for there is no middle place, *Vt poſsit eſſe niſi cum diabolo, qui non eſt cum Chriſto: But he muſt needs bee with the deuill, which is not with Chriſt.*

The place of Purgatory not to be found.

But before wee paſſe from this *Purgatory*, let vs obſerue two things which will ouerthrow all this building. The firſt is, the place of this *Purgatory*, where it ſhould bee, and that they know not: Some thinke it to be neere hell; but then the paſſage (ſay others) to heauen, will be too long: Some ſay it is neere heauen; but this will not paſſe for currant; for it is not fit that ſuch a place ſhould be ſo neere heauen: Some thinke it in the mid-way betweene both: Others thinke it to bee euery where; but in the end it will prooue to bee no where.

The paines of Purgatory not knowen.

Secondly, obſerue their diſagreement about the puniſhment: Some ſay, the ſoules are puniſhed by good Angels: Others ſay no, It is not a worke fit for them, but rather for euill ſpirits: Somethinke they are tormented by fire; and others ſay, by water. Now if they are ignorant of their torments, how can they finde a fitte meanes to deliuer them out? for, it is neceſſarie, that the Phyſician haue knowledge of the diſeaſe, before he can miniſter a fit remedie vnto the patient. Thus while they diſagree about the torments, wee agree in this, that there is none.

And herein I cannot forget one thing, namely, the vnmercifulneſſe of the *Pope*, that knowing the ſoules to be ſo tormented in *Purgatory*, would not, out of his Holineſſe deliuer them foorth ſooner: But now of late

dayes,

dayes, and though the *Pope* can, (as they say,) deliuer all the soules out of *Purgatorie*: yet will they not without money; no penny, no Pater-noster. I may conclude the trueth of *Purgatorie*, with the deliuery of soules, to bee as true, as that of *Mahomet*, that the Angell of death drewe *Moses* his soule out of his nostrilles, by the smell of an apple of *Paradise*; But one thing I am sure of, that they are a hotter *Purgatorie* to the Saints of God, then their imaginary *Purgatorie*, to the soules departed.

In the third place, let vs see what warrant they haue for their merits, and supererrogations: here they bring the saying of the Apostle, *that euery man shall receiue according to his workes*. Also they bring the saying of Christ: (where hee saith,) *great is your reward: Ergo*, our workes doe merit and deserue. But for answere to this, we haue at hand out of the wordes themselues; for the Spirit saith not, διὰ τὰ ἔργα, *for workes*, noting out a desert but κατὰ τὰ ἔργα, *according to workes*, to shew the measure of the reward: Saint *Gregory* notes: *It is one thing to render according to workes, another for workes; for in that, it is saide according vnto workes: the qualitie of the worke is vnderstood, that, whose workes appeare to be good, his recompence should be glorious*: not because the worke doeth merit any thing at all; but because hee hath promised to reward vs according to the qualitie of the same. But they produce more proofes yet, *as that yee may bee counted worthy the kingdome of heauen: and they shall walke with mee in white; for they are worthy*. It is true, they are worthy, in and by Christ: for he being ours, all things are ours, as the Apostle shewes: and wee are worthy because of his promise; for God hath made himselfe a debtor: *non accipiendo, sed promittendo: not by receiuing any thing at our hands, but by promising*. We doe not say, *redde quod accepisti: sed redde quod promisisti: render that thou hast receiued, but render that which thou hast promised*.

Rom. 2.

Matth. 5. 12.

Gregory in Psal. 145.

2. Thes. 1. 5.

Reuel. 3. 4.

1. Cor. 3. 22.

That wee are not saued for our workes and merits, is

Psal.103.4. manifest: first by the word of God, let *Dauid* speake for all the Prophets; and he will tell vs, that God crowneth vs with mercy and compassion; And let *Paul* speake for all the Apostles, we are saued: *not by the workes of righteousnesse, but according to his mercy*; *for eternall life is* Tit.3. *the gift of God.* Rom.6.23. And to conclude with the saying of Luk.17.10. Christ, *when yee haue done what yee can*, yet: *say wee are vnprofitable seruants*; So then it is euident by the word of the Lord, that our workes merit not.

I might also shewe you the iudgements of the Fathers in this point; which ioyne with vs in this, that we merit nothing by our workes; but to comprise many in one, and not to totall all in iust account: I say with *Barnard, sufficit ad meritum, scire quod non sufficiant merita: it is sufficient to merit, to knowe that our merits are not sufficient.* Besides, I could shewe some of their owne Doctors, which are of our opinion; as *Paulus Burgenses, Thomas Aquinus, Durandas, Dionisius, Carthusianus, Belermin* & others; are constrained to confesse the truth of our doctrin:, that works are not meritorious.

The nature of merits. I will conclude with this: in euery merit, these things must concurre: *sit gratuitum, non debitum a nobis illi, &c. that it bee free, not a debt that wee owe*; for if it bee a debt, then it doeth not merit? Now who dare say that he oweth not himselfe, and all that hee hath, or can doe Rom.11.35. vnto the Lord. And therefore wee can not merit, so long as all wee can doe is due to God: and not in our owne choyse to doe, or not to doe; 2. *Sit vtile vel commodum illi, &c. That it be profitable and commodious for him, of whom we merit*; But what profit hath God by all our Psal.16. good workes? for how can he which is infinite, receiue any more; now whatsoeuer receiueth increase, is not infinite, but God is infinite: and therefore our workes doe him no good. And 3. there must be a prepotion betweene the worke and the wages: but what equalitie betweene a finit labour, and an infinit reward? I haue almost lost my selfe among these merit-mongers, which

haue

haue altogether loſt themſelues among their ſuppoſed merits. Wherefore to ende in a word, *non pro merito, not for thy merit ſhalt thou receiue eternall life: ſed tantum pro gratia: but for grace.*

Now let me tranſport your meditations for a while, among their prayers: but not to pray with them; for they pray to ſtockes, images, Saints, and Deuils. They haue a pretie diſtinction of prayer and worſhip: namely, λατρεία & δουλία, *latria* belongs to God, & may not be imparted to men or Angels: but *Doulia* may be giuen to God, men and Angels. It ſeemes they neuer obſerued *Auguſtine* vpon this, *Doulia debitur Deo, tanquam Domino: religious ſeruice is due vnto God, as hee is a Lord. Latria vero non niſi Deo, tanquam Deo. Religious worſhip is onely due to God, as he is God.* Let it bee what it will bee: all is due to the Lord, and none to Saints, or Angels.

I will ſet before you a diſhe of this fruite for your iudgements to feede vpon: but not for your affections to diſgeſt. And firſt I will beginne with *Mary*; for vpon the day of her conception, they haue this prayer. O *Mary the mother of grace, the mother of mercy, defend thou vs from our ghoſtly enemy, and receiue vs at the houre of death.* Againe in the viſitation of *Mary* they vſe to ſay; *extinguiſh the fiery heat of our ſinne: blot out what is amiſſe, and cauſe vs to leade an innocent life.* I could ſpend a whole houre to ſhewe you ſuch ſtuffe as this is; but to let you ſee ſomewhat of *Paul*. *O bleſſed Apoſtle Paul, I pray thee that thou wilt deliuer me from the Angel of Sathan, and defend me from wrath to come, and bring me into heauen*; the like they haue to *Iames*. *O happy Apoſtle and mightie Martyr* Iames, *helpe thy worſhippers, defend courteouſly thy pilgrimes on euery ſide, and bring them to heauenly ioye.*: and now as God ſaid to the Prophet, come and I will ſhewe you greater abominations. *O Croſſe triumphant wood, all haile, worlds true health among all the trees in the wood, there not thy like for bloſ-*

The prayers of Rome.

O Maria mater gratia, mater miſericordia, tu nos ab hoſte protege, & hora mortis ſuſcipe.

Veni regina gentium, dele flammas reatuum, dele quod cunque denium da vitam innocentium.

Paule Apoſtle, te deprecor, vt ab Angelo ſathanæ me eripias & a ventura ira liberes, & in cælum introducas.

O fælix Apoſte magne mater Iacobe te colentes adiua, peregrinos vndeque tuos clemens protege, ducens ad cæleſtia.

O Crux lignũ triumphale, mundi vera ſalus, vale inter ligna nullũ tale fronde, flore, germine medicina Chriſtiana ſanes ſalua, ægros ſana.

some, bough and budde: Christians Physicke, saue the sound, and heale the sicke: And thus I haue giuen you a taste of some of their abominations, and presently I will shewe you how they are contrary to the word of *Iehouah.*

1. Now the warrant they haue for their prayer to Saints and Angels, is none at all; but contrariwise we are
Matth. 6. 2. cómanded to pray to God; *Pray to thy Father which is in*
Iohn 6. 26. *secret:* and againe, *At that day* (saith Christ) *you shall aske in my Name.* And *Iames* tells vs whither to go for
Iam. 1. 6. wisedome, namely, to God; but not a word of Saints or Angels. A doctrine neuer heard of before this a-
Reuel. 19. dulterous generation sprung vp: The Angels in hea-
Acts 10. 26. uen haue refused the same, and Saints vpon earth denied it. What shall I say? is it not against the word of the Lord, and a counterfeit coyne come foorth of the Deuils mint to delude the world with all.

2. It is against the office of Christ; for he is the Me-
2. Tim. 2. 5 diator betweene God and man, namely the man *Christ:*
Gal. 3. 19. now then to make Angels, and Saints Mediatours, is to
1. Iohn 2. 1. put Christ out of place.

3. It is a robbing of God of his worship; for prayer is *adoratio Dei:* and to offer that to the creature, which is proper to the Creator, is to robbe him of his honour.

4. It is Idolatry, that is a breach of the first Commandement, *Thou shalt haue none other gods before me.* Now whom wee pray vnto wee put confidence in, and *cursed are they which trust in any creatures.*

5. It is a sinne of blasphemie; for why doe they go to creatures, but because they doubt of the mercie, and loue of God? and what is more iniurious, then to make God lesse mercifull then creatures?

6. It is in vaine to pray to Angels, or Saints, for they are ignorant of our estate; neither are they capable of
Esa. 63. 16. our prayers: for, *Abraham is ignorant of vs, and Iacob*
Eccles. 9. 5. *knoweth vs not: The liuing know that they shall die, but the dead know nothing.* To conclude, we must pray to him,

Pre

Pro quo nullus interpellat, for whom no man prayes; sed ipse pro omnibus, but he prayes for all.

I might trouble your eares with their vnwritten verities; which they affirme to be of as great authoritie as the Scriptures: but this I answere briefly. Papists vnwritten verities.

First say, that there are many things which the *Prophets, Christ*, and the *Apostles* taught: It followes not therefore, that the Church should seeke for them, because we know them not when wee haue found them, and as soone we may imbrace a lie, as a trueth.

Secondly, admit that we could meete with the right, yet there is no neede of them: *For these things are written, that we might beleeue and in beleeuing wee might haue life eternall:* as *Augustine* notes, *Many things were done which are not written,* (saith hee) *Electa sunt autem quæ scriberentur, quæ saluti credentium sufficere videbantur, But so much was chosen out to be written, as was thought to be sufficient for the saluation of the faithfull.* Iohn 20.30.

Thirdly, God hath forbidden vs to seeke after any thing, saue what is written, *not to adde to the word of God.* It were better for a man to mourne all the dayes of his life, then to make himselfe merrie, with the breach of the word of the Lord, that is, to play with it. Deut. 4.2. Reuel. 22.18.

Againe, what warrant haue they for to take away the second commandement of God, as not worthy to stand in the leaues of his Booke? Sure I am, they ought not so to doe; for, *Thou shalt not take from the word of the Lord.* The Law was concluded with this, and so was the Gospel; *Thou shalt not adde to the word, nor take ought from the same.* Deut. 4.2. Reuel. 22.

What warrant haue they for their Free will, whereof they boast? To the contrary saith the Apostle, *It is the Lord which worketh in you both the will and the deed.* And here wee are to consider a foure-fold will which is in man: One by creation, where the will was free, both *ad malum*, and *ad bonum:* and as *Augustine* saith, *Primum liberum arbitrium posse non peccare: The first free wil* Of Free-will. Phil. 2.13.

was to be able not to sinne. The second is, *Post lapsum qualis libertas, sit reliqua ante regenerationem: What freedome is remaining after the fall, before regeneration*: and that is a will free to sinne, but not to good, a will, *tantum ad malum: onely to euill.* The third is, *Libertas voluntatis post regeneationem: the libertie of the will after regeneration:* and this is *partim ad bene, & partim ad male operandum: partly to doe good, and partly to doe euill:* So that if we will well, it is of God; if euill, it is of our selues: And as *Augustine* saith, *Suis voluntatibus, sed quas ipse operatus est: Their wills, but such as he hath wrought in them: voluntas humana libertate consequitur gratiam, sed gratia potius libertatem: The will of man doth not by the freenesse thereof obtaine graee, but by grace obtaines freedome.* So then, *velle in nobis est: to will is in our power: bene velle a Deo: but to will well is of God.* And the fourth is, *Libertas voluntatis post glorificationem: The liberty of the will after glorification:* and in this libertie, the will shall be free, *tantum ad bonum, onely to good,* and not *ad malum, to euill.* The summe is this, before the fall, the will was free to good and euill; by nature free to euill, by grace free in part, and by glory perfect.

Gen. 6, 5.

Of the Popes Pardons.

I must not omitte their pardons, because they inrich the Popes offer, and derogate from the death of Christ: who can forgiue sinne but God? yet the Pope will; and marke well the manner: for first hee pardons, not onely sinnes past, but also sinnes to come, so that hee both pardoneth, and patroniseth sinne; whereas Christ saith to the contrary: goe and sinne no more. Secondly, hee pardons both *a pœna & culpa, from the fult and punishment*, we deny not but that the Church may pardon the punishment, but not the fault: for that is proper onely to God. Thirdly, he pardons such as he neuer sawe: and cannot tell whether they haue repented them of their sinnes or no; whereas pardon is to be granted, to such as repent them of their sinnes. And to fill vp the measure

Iohn 8, 11.

of

of his iniquitie. *Mandamus Angelis quatenus animas omnium accedentium. Wee commaund the Angels to carry all the ſoules of them that come to* Rome *this yeere out of Purgatory, into Paradiſe: Et concedimus cruce ſignatis, vt ad eorum vota, duas vel tres animas, quas vellent, è Purgatorio liberarent: And wee grant to all thoſe that haue taken vpon them the holy Croſſe, to deliuer two or three ſoules at their pleaſure out of Purgatory.* And ſurely could it bee prooued, that the Pope could forgiue ſinnes, I would preſently turne Papiſt.

And here let mee acquaint your vnderſtanding with the author of theſe pardons; who (as I finde,) was *Gregory* the firſt: for hee proclaimed, that whoſoeuer would come to *Rome*, to viſite the Temples, ſhould haue cleane remiſſion of ſinnes. Then came *Boniface* the 8. and made the yeere of *Iubile* or grace, euery hundred yeeres, with the like promiſes. Then after him came *Clement* the ſixt; and brought it from an hundred yeeres, to fiftie, with the ſame promiſes: *Plenariam indulgentiam, full remiſsion of all their ſinnes, apœna et culpa toties quoties.*

But the thing obſeruable is this, why ſo great a benefite as this, (as they ſay); did ſleepe ſo long before it was knowne? either it could not be found, or they were very vnmercifull, to keepe the people in ſinne, and might haue freed them of the ſame. But now pardons being found, note the manner: not a iot without money; for no penny, no pater-noſter. And here two things muſt bee looked vnto: firſt, that wee keepe the Popes fauour: ſecondly, that wee haue large purſes, or wee may goe without pardons. For concluſion, the true Church of God is taught, that pardons are not to bee bought with gold, and ſiluer: but with the blood of Chriſt. Popes vnmercifulneſſe. 1. Pet. 1. 18.

What ſhould I ſpeake of their pilgremages, vnto lying vanities, their ſtewes eſtabliſhed by authoritie: a hell aboue ground? where luſt, the daughter of idleneſſe hath

acceſſe to whoredome; or their Maſſes, Cloyſtered Nunnes, ſingle life, treaſons, murthers, and a world of the like: whereby they are abominable to God, odious to man, and comparable to the deuill; Their Religion damnable, their practiſe blood and cruelties, and themſelues famous for villany.

Thus then you ſee, the Papiſt walke not after the word of righteouſneſſe, no; holy Scriptures are reiected, and in ſtead thereof is come darkeneſſe: and darkeneſſe hath begot ignorance, and ignorance hath begot error, and his brethren. See theſe prodigious ſpirits are they which are contemners of God, deſpiſers of his word, perſecuters of his Saints, and ſacrificers to the deuill; I am glad I am rid of them, let them goe: but God giue vs grace neuer to followe them.

Come wee home to our ſelues and ſee, whether wee can finde any among our ſelues, which walke farre wide from the word of righteouſneſſe. And here firſt I will beginne with the Vſurer, whoſe arte is crueltie: and therefore God did prohibite the ſame, as too barbarous and diabolicall to be in the Church of God. Therefore, *when thou lendeſt money to the poore, thou ſhalt not bee as a vſurer to them.* Now if you would knowe what vſury is, the text ſaith, it is *naſhak*, whereof commeth *neſhek*, which ſignifies, to bite or gnawe. Well ſaith the vſurer, now I ſee it is lawfull to take vſe: ſo that it be not to the hurt of the borrower, whereby to bite him. But ſtay a little and hearken vnto God, what hee ſaith more of this by the Prophet; he ſhall liue for euer, which hath not giuen vpon vſury: where the word *tarbith* is vſed: which is to encreaſe; and it comes of *rabah*, to multiply. So that to bee an vſurer, is to take more then hee puts forth, and to take encreaſe, is to bite; there being no more difference betweene *naſhak*, and *rabah*: but this *rabah*, is to take encreaſe, and *naſhak* is the nature of it: namely to bite. So then you ſee he which taketh increaſe for his monty, is a biter: and ſo doeth *Ambroſe* obſerue.

נשך

תרביה

רבת

obserue. *Such are the benefites that you rich men bestowe, you giue out little, and require much againe, such is your kindnesse, that you vndoe them whom yee helpe*; This is the nature of vsurie.

Talia sunt vestra beneficia, minus datis, & plus exigitis talis humanitas, vt spolietis etiam subuenitis.

The persons to whom they might not lend vpon vsurie, were their brethren; And by brethren in this place is ment brethren of nation, as *Paul* saith. *I haue great heauinesse for my brethren*, that is, for the nation of the *Iewes*. And to these it was not lawfull to lend on vsury: not one *Iewe* to another *Iewe*. Now by the same rule it is nor lawfull for one *English man*, to lend to another: and so of other nations. But the chiefe ende why God forbids to lend to their brethren, was to shew that in the Church this diabolicall arte should not be vsed. As for idolaters, and enemies to Religion, they might lend to such on vsury, and for the rooting out of these wicked ones; but among themselues it might not be vsed. And this statut-law remaineth still vnrepealed.

Deut. 23. 19. Rom. 9. 3.

1. Thes. 4. 6. Matth. 5. 17.

The like I might speake of stage-playes, drunkennesse, pride, adultery, swearing, lying, murdering.

I haue not yet done with this word of righteousnesse. Gods word is called righteous; first, because of the author, which is God. *Holy men spake as they were mooued by the spirit of God: and from God that is perfect, there is no euill and filthy thing.* And for this ende the Prophets cryed: the mouth of the Lord, the mouth of the Lord: to shewe that God was the author thereof, which may bee prooued thus, 1. *Est antiquitas*, the antiquitie, which is before all writing, as God is before all creatures, 2. *Hermonia pulcherima*, the most sweete hermonie and consent, betweene *Moyses*, the Prophets, and Apostles: which though they liued many yeeres differing, yet doe they all agree in one thing, 3. the true accomplishing of those things, spoke of by them, 4. the ouerthrow and downefall of those that haue opposed themselues against their sayings; all which doe plainly demonstrate, that God is the author of them.

A deo perfecto nihil malum nihil turpe est.

Word instrument that make vs righteous.

Sccondly, they are righteous, because they are instruments to bring vs vnto righteousnesse: *The whole Scripture is giuen vs by inspiration, and is profitable to teach, to instruct in righteousnesse, that the man of God may bee made perfect to euery good worke.* Now where the effect is holy, the cause must needes be righteous.

Thirdly, Gods word must needes be righteous, because it teacheth a doctrine, which is holy, pure, righteous &c.

Apostoli quædam scripserũt, non vt scripta illa præferrẽt fidei, & religioni nostræ, sed potius vt subesserẽt. Albertus Pigh. hierar. li. 1. c. 2. Abert. controu. 3. de eccles. Sunt scripturæ mutæ iudices. Andradius in l. b. defens. Neque in ipsis libris, quibus sacra mysteria cõscripta sunt, quippiam inest diuinitatis, quæ nos ad credendum, quæ illis continentur, aliqua religione constringat. Scriptura est quasi mortuum atramentum. O quantũ nobis fabula ista de Christo?

Is Gods word righteous? then well note the blasphemie of the Papists against the same: *The Apostles wrote certaine things, not that their writings should be aboue our faith and religion, but rather that they should bee vnder,* saith *Albertus.*

See what an imputation hee layes vpon the Apostles Epistles, that they are not able to direct vs in faith and true religion. Obserue yet another blasphemie of his; *The Scriptures are double iudges:* Now we know that a double Iudge is altogether vnprofitable, and not fit for that place; Euen so are the Scriptures by his argument, and of lesse account then their traditions. So it appeares by the saying of *Andradius*, *Neither in those bookes, wherein the sacred mysteries are written, is there one iote of diuinitie, which by any force of religion can bind vs to beleeue what is therein contained.* By whose saying you heare, that the word is not able to bring men to the knowledge of God, religion, and faith: Thus he doth conclude them, not to be holy, pure and perfect: *Ludouicus* saith, *The Scripture is as it were dead ynke*; fit for no vse, but to bee cast away. So the Papists esteeme of Gods holy word, as an vnholy writing, saying, *What aduantage hath this fable of Christ brought vnto vs?* So the whole Gospel, is reckoned by them as a fable. In a word, the whole Scripture is accounted vnholy. But whether it be more meete to beleeue God, or man, let the world iudge, *Dauid* saith, that the Scriptures are pure and vndefiled, And Christ saith, that they are true and holy;

And I say, let Gods word be righteous, and the Papists blasphemers.

Works of righteousnesse.

Now I come to the workes of righteousnesse, which wee must sowe; yet not as the Papists; *Necessitate efficientiæ: They are necessary as efficient causes*; together with faith of our saluation: but, *necessitate præsentiæ, they are necessary for the present*; and we cannot be without them: For, faith doth iustifie, and workes doe testifie: *Credis in Christum? fac Christi opera, vt viuat fides tua: Doest thou beleeue in Christ? do thou Christs workes, that thy faith may liue.* There is a three-fold vse of the workes of righteousnesse: first, Gods glory; secondly, the good of others; and thirdly, our owne comfort. How shall it appeare that wee are iustified, if the fruit of righteousnesse be not seene? as *Barnard* saith, *As we discerne the life of the body by the motion of the body, so the life of faith by good works.* And that you may the better know how to doe the workes of righteousnesse, obserue first, that they be commanded of God; secondly, that they be well done; thirdly, that they be done to a good end.

Sicut corporis huius vitam, & corporis motu dignoscimus, sic fidei vitam ex operibus bonis.

Vt sit mandatum a Deo; *That it be commanded of God*, that is, κατὰ τὰς γραφας, *according to the Scriptures.* Then is it not so much to be inquired, whether it bee good and equall, as whether God hath commaunded the same or no: for sometimes lawfull things are vnlawfull. Againe, sometimes vnlawfull things are lawfull: As thus, to kill and murther a mans owne child, is vnlawfull; yet if God command it, then is it lawfull: as for example in *Abraham*, which was commanded to kill his sonne, which, if he had refused, had sinned: and to haue done it without command, had been a sinne likewise. Or thus, It is lawfull to pray one for another; yet when God forbids it, then is it a sinne to pray, not in respect of the subiect of prayer, but because it is a disobedience vnto Gods command, as appeareth by the Prophet *Ieremy*. Ier. 7. 14.

Againe, lawfull things done by some, are vertues;

which being done by others are ſinne: As thus, It is lawfull for a Magiſtrate to put a murtherer to death, but for a priuate man it is a ſinne: Therefore that is a falſe rule, that many examine things, by, Whether it be good or equall, and not whether God hath commanded it or no. By this rule the vſurer examines his vſury; In deed, ſaith hee, God hath forbidden it, yet marke what profit comes hereof: Men that can vſe no calling may liue if they haue money. Beſides marke what good it doth vnto the borrower: Many are made by borrowing; and to giue ouer the ſame would doe much hurt. But this is a falſe rule, if God hath not commanded the ſame, it is altogether vnlawfull. By the ſame rule we meaſure our charitie, ſaying, If I ſhall giue vnto the poore, and relieue the needie, then I my ſelfe may want. Likewiſe in their callings: If I ſhall tell the trueth in ſelling, vſe good wares, and true weights and meaſures, it is the way to be a Beggar, and the like: But this is a falſe rule. I denie not, but that it is good for a man to keepe his eſtate, and not to grow into pouertie; yet not by ſuch a meanes, as God hath not commanded. By ſuch a falſe rule, *Saul* examined his obedience: Shall I kill the King, and the chiefe cattell? no, I may haue a great ranſome for the King; and for the cattell, they will ſerue for ſacrifice, or for breede, or the like; and therefore it is better to preſerue the King, and the beſt cattell aliue. But for all his wiſedome, God told him that he was a foole, and had ſinned in ſo doing; and therefore hee receiued a iuſt recompenſe for his deſert. It is dangerous to call Gods precepts into queſtion, touching the purity thereof: If he hath ſaid it, or commanded it, it is righteous, and we muſt obey it.

Secondly, as it muſt be commanded of God, ſo it muſt be well done: as it muſt be *bonum*, ſo it muſt bee *bene*. That you may take your worke along with you, obſerue, there muſt be firſt, knowledge; ſecondly, faith; thirdly, readineſſe.

1. There

1. There must bee knowledge: for euery action is to be knowen before it can be well done; either we shal doe more then we ought, or lesse then we should. The heathen man could say, that he that knoweth not what he seeketh, cannot tell when to finde that which he lacketh; as *Cato* obserues:

Ignotum tibi nolito præponere notis:
Cognita indicio constant, incognita casu.

Doe not thou preferre any thing vnknowen, before things that are knowen: Knowen things stand in iudgement, and vnknowen in chance. As the common Prouerbe is, A blind man may catch a Hare; and as well may an ignorant man light vpon some of the precepts of God; yet seldome seene. *Pithagoras* hath a pretie saying; *He that knoweth not what he ought to know, is a brute beast among men; He that knoweth no more then hee hath neede of, is a man among bruit beast; and He that knoweth all that may be knowen, is a God among men.* And because knowledge is the ground of all Arts, God taught his people first to know, and then to doe; for the way to doe well, is to know the good. Iosh. 1. 8.

2. It must be done with the heart: that is, in zeale, loue, reuerence, feare, and the like: *Vt sit ex vera fide, That it be of true faith: not so much the things themselues, as the affections of men are to be viewed.* Witnesseth that of *Marke*, where the widowes two Mites were more regarded, then the abundance of the rich men; because they came from the heart. Good things done with an euill minde, are but *splendida peccata: glorious sinnes:* Wherfore God said, *O that there were an heart in this people to keepe my Commandements:* for where there is no heart in the action, there is no faith; if no faith, it cannot bee well done. Non tam res ipse quam hominum affectus spectantur. Deut. 5. 29.

3. It must be done with readinesse: Wee must imitate the Angels, which are said to haue wings; to note out their readines in executing the will of God. God will haue his worke done, when hee commands; not when

wee

wee please: *While it is called to day, harden not your hearts.* It was the saying of *Christ* to *Zacheus*; *Come downe at once:* Delayes must not be made in Gods seruice; but as *Christ* said in another case vnto *Iudas*, *That thou doest, doe it quickly.*

4. And lastly must bee faithfulnesse, to doe all that that God commaunds, and no more: for to doe lesse then God doeth commaund, is disobedience; and to doe more, is meere presumption and will-worship. It was *Dauids* care and resolution, to haue respect vnto all his commaundements.

Thirdly, that it be righteous, it must bee done to a good ende; for to doe good workes, and not to a good ende: is either vaine-glory, or meere hypocrisie; as to instance it thus. It is a good worke to giue almes, to feede the hungry, and cloath the naked; But if these be done to be commended of men, or for the obtaining of credit, rather then for the good of the common wealth, it is not commendable. So we may say, it is *bonum*, in respect of the acte: but not *bene*, in respect of the ende. Therefore to doe good workes to a good end, take these three things along with you.

How to doe good.

1. That they be, *propter gloriam Dei*, *for the glory of God:* That is, that the loue and zeale to Gods glory, constraine vs hereunto: as the Apostle speaketh: *doe all that ye doe to the glory of God.*

2. That they bee, *propter nostram salutem*, *for our saluation.*

3. That they bee done to the good and profit of others, as the Apostle teacheth, *that euery thing may minister grace vnto the hearers*: for whatsoeuer is done is not right, *quod non conducit ad propositam utilitatem, which belongs not to an intended profit.*

Thus you see the word of righteousnesse, that it must be the rule of all our actions; as also you see the workes of righteousnesse: and how to doe them. Now before I let you passe from this part, I would haue you to marke

how

how our aduerſaries doe ſlander vs, (ſaying,) that the Church of *England* teacheth faith without good works, and giueth libertie to ſinne: being a doctrine of liſcenciouſneſſe to all impietie: inſomuch that many are kept from vs by reaſon of theſe ſlanders, falſely laide vpon vs. The conſideration whereof at the firſt ſight, ſeemes like a great mountaine: yet after deliberation, it is leſſe then a moule-hill. For if they ſo blaſpheme the holy word of God, it is no wonder they thus ſlander vs. Beſides, it hath beene an vſuall thing with them of olde, thus to ſlander the people of God. They accuſe *Wickliffe* that he ſhould ſay, that *Luther* did hold magiſtrates not lawfull: that *Caluin* ſaide, that Chriſt diſpaired on the Croſſe; that *Beza* was turned to popery, and ſo died: (who was then aliue, and by his owne wryting prooued them lyers;) that *Caluin* fell into blaſphemy; with many more of the like nature. But to bring this home to their doores, to pay them with their owne coyne, and to beate them with their owne weapons: for doe not they themſelues teach a doctrine of liſcentiouſneſſe? yes, vnſpeakeable villaynies, both countenanced, and canonized for worthies: as murthers, rapes, periuries, adulteries, and the like: as the fruite of ſuch a diabolicall Religion. Slanders of the Papiſts.

Thus much for the ſubiect, Righteouſneſſe now followes the propertie of the worke, *which is to ſowe.*

The ſecond part of the Seed-time.

SOwe to your ſelues in righteouſneſſe. The propertie of the worke is now to be obſerued, זרעו *ſow*: ſowing is ſometimes taken for caſting of ſeede into the ground, as *thou ſhalt not ſowe the ground with mingled ſeede,* ſome time for preaching of the word; *the ſower went out to ſowe*: and ſometime for our actions: and ſo it is here; yet we will not fall into the error of *Pelagius*. *A Deo habemus quod homines ſumus, a nobis ipſis autem quod iuſti ſumus, wee are beholding to God that we are men,*

but vnto our ſelues that we are good men. But the contrary is, God both makes vs: and makes vs good men; and then being good, wee labour to doe well. That is (as my text ſaith,) to ſowe good workes, as the wiſe man exhorts: *Baboker zerang eth-zargnaca: Betimes ſowe thy ſeede.* That is, betimes doe good; and he giues the reaſon; *The ſower of righteouſneſſe ſhall bee truely rewarded.* Mans life is a continuall ſowing, either good or bad ſeede: the ſeede is the worke, the ground God and man, and the doing or acting is the ſowing.

בבקר זרע
את-זרעך

ohn 3.2.

The metapher holds well, for firſt wee knowe that the husbandman caſteth his ſeede into the ground, couers it with earth: there it rots and ſeemes to periſh, as though he ſhould neuer haue good of the ſame; and thus would a man iudge, that knowes not what belongs to that art: and that he were fooliſh to caſt his ſeede into the earth, vpon ſo hopeleſſe a gaine. Euen ſo the ſowing of good and charitable workes, ſeemes to be loſt, becauſe we ſee not the fruite of our labour: as *Iohn* noteth, οὔπω ἐφανερώθη, *Yet it appeareth not what wee are.* Therefore *Salomon* compareth this ſowing, vnto the caſting of bread vpon the waters: which at the firſt ſeemeth to periſh. And this is the eſtate of the godly: they pray, faſt, giue almes, honour God, loue man, obſerue his lawes, doe his commaundements, with the like; yet what is to be ſeene of all this: *What profite hath a man of all his labours,* ſaith *Salomon.* Where is the deſtinction of good and bad, they ſeeme to bee all one yet; *Caine* and *Abel*, in one field: *Cam* and *Iapha*, in one arke: *Iſmael* and *Iſaake*, in one family: *Eſau* and *Iacob*, in one wombe: *Peter* and *Iudas*, in one company: teares and wheate growne together in one field, good and euill are not yet diſcerned. And doe not then our labours ſeeme to bee loſt? May we not ſay with *Eſay*: *I haue laboured in vaine?* So the world iudges, and we in ſome ſort finde: for our life is yet hid with God in Chriſt; Onely wee haue ſome peace of conſcience that the world ſees not, and the loue

Obedience ſeemes to be loſt for the preſent.

Eccles 11.6.

of

of God, which it knoweth not. But we knowe, that when he ſhall appeare, we ſhall be like him, as the Apoſtle *Iohn* ſaith: and much like thoſe verſes which we read of *Pithagoras*.

Corpore depoſito liberam ſi ſcandis in æthram,
Tunc deus æternus ſies, mortalia linquens:
If quite from earthly droſſe thou ſoare,
Then ſhalt thou be a God, and dye no more.

But as yet all our labours are like vnto the husbandmans ſeede caſt into the earth, which ſeemes to rot, and vtterly to periſh. It is reported of *Hillary*, that from the fourteenth yeere of his age, to the 84. had ſerued the Lord in ſowing this ſeede: yet it ſeemed to him loſt, while he vttered this ſentence. *Goe foorth O my ſoule, goe foorth, why art thou afraide? why doubteſt thou?* Likewiſe *Iob* ſaide. *What ſhall I doe, whether ſhall I turne, when the Lord ſhall come to iudgement.* Thus the godly are ſubiect to trouble of ſpirit, and vexation of conſcience; The world ſees not the fruite, and we perceiue not the fulneſſe of our ſowing as yet; onely here is our comfort, our workes are with the Lord, and the crowne of righteouſneſſe ſhall come hereafter.

Egredere an
ma egredere
quid times,
quid dubitas.

Secondly the husbandman receiues not the benefit of his labours as ſoone as he hath ſowne his ſeede: it is long in growing vppe, in ripening, and at the length is cut downe and brought into the barne. Euen ſo is it with the godly, now they ſowe, and reape hereafter. This world is the ſeede time, the next is the harueſt time; and ſo much the wiſe man ſhewes, ſaying: *Caſt thy bread vp on the waters, and after many dayes thou ſhalt finde it.* The like ſaith the Apoſtle *Paul. I haue fought a good fight, I haue kept the faith.* Here is his ſeede time: the harueſt followes; *Hence foorth is laide vp for mee, the crowne of righteouſneſſe.* In this world the children of God are but in their apprentiſhip, to learne their arte: they ſhall be truely free men onely in heauen; this is their time of

Reward of th
godly not ye

Eccles. 12. 2.

2. Tim. 4. 8.

feare and trembling: the harueſt of full ioy and happineſſe is hereafter.

The Church is compared to a vineyard, that is firſt digged, then planted, groweth, bloweth, and afterward commeth the liquor. Sometime alſo to a ſhippe that goes to the Sea, and is beaten with the waues, toſſed with the windes: and then at the length comes home, full fraughted with Merchandies. Alſo to a building, wherein there is much hewing, ſquaring, and great paines taking, before it be a fit habitation. To a fielde that is plowed, ſowne, harrowed, growes, ripens, and then comes the harueſt. The child of God is a planter, a Merchant, a builder, and a husbandman: but the wine is not yet taſted of, the ſhippe is not yet returned, the houſe is not yet inhabited, and the ſeede is not yet in the barne; Therefore I ſay vnto you, as the Apoſtle ſaid to his hearers: *ye haue neede of patience, ἵνα τὸ θέλημα τοῦ Θεοῦ, ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν, that after yee haue done the will of God, yee may receiue the promiſe: yet a little, and hee that ſhall come, will come: Poſt lacramas riſus, poſt exilium Paradiſus: After weeping, comes laughing: and after baniſhment, comes Paradiſe:* After ſowing comes harueſt, and after obedience comes glory.

he hope of e godly.

The husbandman comforts himſelfe with the preſedence of his labours, and feedes vpon future hopes: His well dunged and manured ground, his ſeaſonable tillage, and his good ſeed, will ſurely bring a plentiful harueſt in the end, more then anſwerable to his paines. The husbandman cannot ſo much hope for an enſuing crop, as the child of God hath an aſſurance of his future glory: His well manured ſoule, with the grace of God, his ſeaſonable and good ſeed of obedience, puts him in ſuch an hope, and giues him ſuch aſſurance of a bleſſed harueſt, that he will not ſell his future eſtate, for a preſent Monarchy. *Moyſes* had rather forgoe his preſent dignities, then looſe his future hopes.

Thirdly, it is fitly compared to ſowing, becauſe as

one

one corne brings foorth many, and a little increaseth much: so the seede of righteousnesse brings foorth an vnspeakable weight of glory: Eye hath not seene, eare hath not heard, neither hath it entred into the heart of man, what God hath laid vp for those that loue him; so great is the reward, *as that it cannot be numbred; so precious, as that it cannot be valued; so lasting, as that it euer endureth.*

Great gaine is in obedience.

Quod nequit numerari, adeo qræcioſa, quod cõparari, adeo diuina, quod nequit terminari.

O ioy aboue all ioyes; mirth without sorrow; life without labour; light without darkenesse; a glorious reward, for so small a worke. Here is a blessed increase, and yet no vsurie; an hundred for tenne, yea, a thousand for one, yet no extortion: our seede finite, the reward infinite. A cup of cold water giuen to a pious vse, shall be put in the Chronicles of heauen, and rewarded with no lesse then a kingdome.

Fourthly obserue, that out of one hand comes many graines, and cornes, which are dispersed into many parts of the field: So the good childe of God, must bee as plentifull in good workes, doing good vnto many. The seruant is not aboue his Lord. If Christ so sowed, wee ought to follow: For, *omnis Christi actio nostra debet esse instructio. Euery action of Christ, ought to be our instruction*, who went about doing good vnto all people. Among the Iewes none might be a Rabbin, till he could speake seuen languages, the tree is not accounted a good tree, till it bring forth much fruit; and who can bee a good Christian, till hee bee found fruitfull in good workes.

A Christian must be like the tree, that *Clusius* reports of; calling it the Indian figge tree: and *Gorobius* calleth it the tree of *Adams* transgression. Let it be what it is, it groweth vp with one faire body, the branches spreading themselues very large, reaching downe vnto the earth, taking hold thereof, and springeth vp againe into little trees: that often it comes to passe, that the ground is couered, and ouerspread for the space of a mile, with

A strange tree.

the ouer spreading branches. The Christian is compared in Scripture to a figge tree: It seemes that this is the cause of it, to teach the childe of God, to be as farre spreading with his workes. We reade, that when Christ fed the people, he fed them by multitudes; to teach vs to doe good vnto many: *While wee haue time* (saith the Apostle) *let vs doe good vnto all.* When the ayre hath giuen influence, the cloudes sent downe the seasonable deawes of grace, and the sunne of righteousnes bestowed his kindly heat, then a Christian becomes fruitfull. Man is compared to the earth, that brings forth herbes of all colours and fashions, and of seueral smelles. These herbes are as dumbe masters to teach vs our duety, to be plentifull in good workes, of all sorts; as *Peter* teacheth, *Ioyne vertue with faith; and with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlinesse; with godlinesse, brotherly kindnes; and with brotherly kindnesse, loue:* See what a golden chaine of vertues are here linked together. That which was propheſied of vs, must bee made true in vs; Our roabes (namely our workes) must bee wrought with diuers collours. It must not bee with vs as it was with the *Athenians.* For the more good they did know, the lesse they did: But, *Scire tuum nihil est, nisi te scire hoc sciat alter: Thy knowledge is nothing, vnlesse another man know that thou hast knowledge.*

Christians are to doe good to many.

2. Pet. 1. 5, 6, 7.

We must doe the best good.

Fiftly, it is fitly compared vnto sowing, because the best seede is to bee put into the ground: to teach man what seede of obedience to sowe, (namely, the best) And to shew the same, God commanded in the Law, they should offer the best of all their cattell, and without blemish. It is not the sowing, but the good sowing, that brings this harueſt of happinesse: For, the husbandman knowes, if he should cast bad seede into the earth, that either it would not spring vp; or being sprung vp, it would come to bee lanke, and emptie corne. So if wee sowe seede which is not good, it will die, and perish;

or

or if it doe ſping vp, to giue vs any comfort, it is vnſtable, and vaniſhing. Therefore our ſeede muſt be ſuch, as that it will endure the earth, vndergoe the ſtormes and boiſterous weather. When the merchant ſets his ſhippe to the ſea, hee lookes that it be ſound within and without, and able to endure the weather; or elſe ſhee is neuer like to returne home againe; but with loſſe. Would a Chriſtian ſend forth his ſeede of obedience? let it bee good, that it may endure all weathers; otherwiſe it will hardly returne againe: and if it doe, it will bee with a broken conſcience, and a weather beaten ſpirit.

God commanded the *Tabernacle* to be made of the beſt ſtones, wood, gold, and other things; and the beſt ſpices for ointments; principally to teach the people, that their obedience muſt be of the beſt ſort. Anſwerable hereunto, was that of *Marie*, who brought oyntment, and that very coſtly, to anoint *Chriſt*: Shee knew ſhe ought to obſerue the cuſtome of the Law, in bringing the beſt: as ſtrictly ſhould wee obſerue, and performe this duety, in ſowing the beſt obedience: For, it will be more glorious vnto God, and with greater profit returne againe vnto our ſelues.

Here I cannot but condole, and wiſh mine eyes to weepe day and night, for the ſeede of our diſſembling Proteſtants; who like the *Grecians*, ſpeake much, and do little: They beleeue as *Chriſtians*, but liue as *Pagans*; ciuile in ſpeach, rude in their manners: The name of God is in their tongues, but the feare of God is not in their hearts. The Papiſts call vs *Soliſideans*, but our workes doe declare vs rather *Noliſideans*; for the more we knowe, the leſſe good we doe: we frie in words, and freeze in deedes; ſpeake by elles, and worke by inches; changing workes into wordes; and godly deuotion into bare knowledge. Diſſembling Proteſtants.

O remember that the *Vrim*, and the *Thummim* muſt goe together: That is light of knowledge, and holineſſe of life: for there is as great danger, in not doing of

good,

good, as there is profit in forbearing of euill, It was a queſtion, whether it were better to haue a ſoe that hurts not, or a friend that helpes not.

The rich man is in hell; *Non quod abſtulerit: Not for taking away another mans: Sed quod non donarit ſua: But becauſe he gaue not of his owne.*

Barrenneſſe was euer accounted a curſe, a ſhame, and a reproch. The firſt borne of idleſſe is to doe nothing. The ſecond, is to doe ſome thing to no purpoſe. And the third is to doe that which is pernitious and hurtfull. Some will take no paines in ſowing; vnleſſe the deuill ſet them a worke, and too many haue wee of theſe ſowers in this land: So that I thinke, there was neuer more filthineſſe in *Sodome*, drunkenneſſe in *Flanders*, lying in *Creete*, and hypocriſie in *Iurie*, then is now practiſed in *England*: The cuſtome of iniquity, hath ſo chaſed away the ſhame of ſinne, that common wickedneſſe, is taken for no priuate offence. Heere is ſuch vnmercifulneſſe, bribing, oppreſſing, and grinding the faces of the poore, as if there were no God to honour, Deuill to dread, Heauen to hope for, nor hell to ſhunne. Men are more ready to keepe their money then their conſciences, and their ſoules are of leſſe credit, then their ſeales.

The ſowing of wicked men.

Is this the ſowing of our Chriſtians, the practiſe of our profeſſion, the ſeale of our faith, and the fruite of our Religion? O remember the tree that had no fruite on it was accurſed: how much more when there is euill fruite thereon; as drunkenneſſe, adultery, ſwearing, lying, ſtealing, killing, brybing, &c. Some cruell as Lions, craftie as Foxes, filthy as ſwine, enuious as dogges, and as rauenous as wolues. *Homo homini lupus eſt. Man is to man a wolfe.*

Therefore let my counſell bee vnto you; as *Daniels* was vnto the King. Breake off your ſinnes by righteouſneſſe, and your iniquity by mercy towards the poore; let your ſoules be pure, your hearts zealous, your liues religious,

Dan. 4.

religious, your actions holy, and your handes full of good workes: that it may be saide to you, as it was to that good seruant; *Well done thou good and faithfull seruant, enter into thy masters ioy.*

Giue me leaue to speake one word more of this terrene sowing, which is a worke very laborious: yet not like vnto the spirituall sowing: a worke very hard, yet effected with ease; greatly opposed, yet not hindered: much neglected, yet most necessary: commonly despised, yet none more amiable. A worke it is, (saith Saint *Paul.*) *Worke out your saluation with feare and trembling*; For the kingdome of heauen comes not with obseruation: there belongs more vnto it, then haue and hold it; dilligence that industerous worke-master, must worke it out: it is not gotten by speculation: For *the life of man is short, the way is long: if thou wilt come vnto the worke, beginne to runne with speede*; The more a man hath to doe, and little time allowed, the greater is his labour to effect it.

Vita breuis via longa si vis ad metam peruenire incipe celeriter currere.

Qui cupit optatam cursu contingere metam,
Multa tulit facitq; miser sudauit & alsit:
He that in running doth desire the wished marke to tuch,
He runneth very speedily, and sweateth very much.

Nothing can bee effected without labour, and shall wee thinke heauen to be obtained with a song.

Idlenesse in humaine affaires is accounted a sinne, but in Religion a double sinne, and many are infected therewith, which rather then they will take a little paines to walke in the pathes of righteousnes, that leades to heauen, they will tumble in the greene pleasures of iniquitie, which leade to hell. The common harlot the world, with her painted amorous face, hath so bewitched the fooles of this age, that they are sicke of loue, and euery one is ready to doe her the best seruice they can. Some are so infected with the silken dropsie, that they cannot tread in the pathes of saluation without a Coatch, and then they goe but like vnto a snaile, least they should

come there too soone; The vsurer would walke in this way, but he hath not yet read ouer his billes, nor gotten the waxe cleare from his fingers: and he is very vnwilling to goe and leaue any thing vnfinished: for hee thinkes to get more in one houre by a piece of paper, (and that with lesse paines,) then in this way in a whole moneth (with greater labour.) The drunkard sits at ease on his seate, and no sooner calls for one pot, but hee shall haue two; Therefore hee cares not to come into this path, least their should be no tap-houses in the way: for he cannot goe farre without a draught, and the iourney being long, he faints to thinke of it. My lady lust will not come in this path, because she cannot meete with her companions, and to leaue her whorish trade, and take paines for her liuing in an honest course, shee will not: for she gets her maintenance with more ease, and often, the poxe with all, as an ouerplusse: So she resolues not to goe the way to heauen, and rather then she will take the paines for it, shee will goe without it. The fashion mungers, with their top and top-gallants, thinke this way to be both too narrow, and the seeling too lowe: it will spoile the fashion of their ruffes, vnfrizle their haire, and staine their beautie: yet if they might haue a coach of ease drawne with two horses: pride and pleasure, they are halfe minded to God, but deny them this, and you shall loose their company: the path hard, the iourney long, and the paines great; a worke too hard for these daintie dames: their fingers too tender to handle this seede, and their roundabouts too broade, to enter in at that doore. The Lawyer would trauell this iourney, were it not a way of peace, and that is not for his profit; here trueth is to be spoken, and iustice to be performed: a worke too hard for him, a seede that neuer came within his garner; He thinkes to get more in one Tearmes lying, then in a whole yeeres truth in Religion: and so had rather haue a iourney at Candlemas to Westminster, then at Midsomer to heauen; Thus because the

The worlds apology against the seede of obedience.

way

way seemes troublesome, the paines great, and the time so long before they shall haue their wages, they resolue not to sowe this seede at all.

Religion was wont to be a pleasure, now it is reckoned a labour: it is too hot in summer, they dare not come to the Church then, least it make their heads to ake: in winter too cold, then they refuse to come, because they must not bring a fire with them; so that Religion is neuer in season with these, and they can finde no time to sowe this seede. In the winter the stormes are too boysterous, and in the sommer, the Sunne is too hotte: so they keepe the seede still vnsowne.

Is godlines become laborious, and the practise of pietie vnprofitable, that *the wayes of Zion lament, because fewe come to the solemne assemblies*: that a man may with more ease goe out at a Church doore, then in at a Playhouse gate. Most men, (with *Demas*,) shewe Religion a faire paire of heeles, I will commend vnto your considerations a story, (how true it is I knowe not,) of a certaine man that did still send his wife to sowe this seede, the practise of Religion: at length when they came to knocke at heauen gates, *Peter*, (being the imagined porter,) lets in the woman, but keepes out the man, answering him thus. *Illa intrauit pro se & te. She is entred both for her selfe, and for thee: for as shee went to the Church for thee, so shee must goe into heauen for thee.* We may well moralize vpon this: for if wee will not labour to haue a personality of faith, and a propriety of deuotion and Religion, seruing God in our owne persons, and sowing this seede with our owne handes, we may goe to the gate of desire, but be turned backe againe with confusion: Then will the old verse be renewed.

Lamen 1. 4.

Marke this story.

Scilicet immemores supera vt conuexa reuisant,
Rursus & incipiant in corpora velle reuerti.

Therefore let vs with *Ioshuah*, serue the Lord in our owne

owne persons, that we may be blessed in our selues. For the iust shal liue *beemunatho*, in his faith; not by another mans faith: And therefore see thou keepe Gods commandements, *Non memoria, sed vita: Not in thy memorie, but in thy life: Non vt reddas ea, sed vt facias ea: Not to say them by roat, but to doe them:* That so we may say with the Apostle, *Wee haue kept the faith, and henceforth is layd vp for vs a crowne of righteousnesse.*

The Proprietie of the persons, You.

The propriety of the persons.

LAcem, *You*: These are the persons, and the last part of the seed time. Gods commandements are all set downe in the second person; *Thou, You,* and *Yee*: Hereby to shew, that none must denie his seruice to God, nor to haue any euasion or startinghole from this duety. *Non dicamus, Wee may not say, Quid nobis & tibi est? What haue wee to doe with thee?* But rather to say with the Apostle, *These things are written for our learning.* For the propriety of faith, is when things are generally spoken, to applie them in particular; as the Apostle like a good Logician, frames an argument out of the generality of Gods promises thus:

Christ came to saue sinners: (there is his proposition)
But I am a sinner: (there is his assumption)
Ergo, *He came to saue me.* (here is the conclusion).

Euery man to apply Gods commandement to himselfe.

Thus euery man, when hee heares Gods commandements, is to frame his argument to himselfe in this manner.

Gods commandements are giuen to men:
But I am a man: Ergo.
Gods commandements are giuen to mee.

And so from this argument we should come to another, of practising, in this sort.

Whosoeuer is exhorted must obey:
But I am exhorted:
Therefore, I must obey.

And

And hereunto ſerueth the ſaying of Chriſt, *That which I ſay vnto you, I ſay vnto all men:* euen ſo when God ſaith, Thou ſhalt, Yee ſhall, and You ſhall; is ſpoken, not to one, but to all. And ſo much doth the Prophet intimate in this place; *Quod autem vobis dico, omnibus dico: What I ſay vnto you, I ſay vnto all: ſow to your ſelues in righteouſneſſe.*

But is there none (for all that hath bee ſaid) that doe apologiſe for themſelues, ſaying, Wee are great men, and therefore to be freed in this thing (as the manner is) *O thou man of God, goe into the land of* Iudah, *and prophecie there, but prophecie no more at Beth-el; (why?) for it is the kings Court.* Thus they fight againſt the Lord, with his owne weapons: and proue ſo much the worſe, as they might haue beene the better: and diuert the meanes of their wel doing, into an occaſion of their confuſion. That which this Prophet ſpake, was true in them, and is as euident in vs: *As they increaſed, ſo they ſinned*; not the more they increaſed in people, but in their greatneſſe. There is ſuch an antipathie betwixt the good bleſſings of God, and the hearts of the wicked, that the more they induce them to the ſeruice of God, (for their ſaluation) the more they wraſtle againſt the ſame (for their owne confuſion.) I haue read of the *Thracian* flint that burnes with water, but is quenched with oyle. A true embleme of theſe wicked perſons, that are the worſe by Gods bleſſings. *Tullies* hiſtorie is made good in this, of a countrey, that the more it rained, the more duſt did ariſe: And contrariwiſe, want of raine cauſed durt and myre.

Amos 1.3.

Hoſ. 4.7.

Marke this ſtory.

How comes it to paſſe, that the good bleſſings of God, ſhould exaſperate ſuch perſons to euill? ſhal their greatneſſe draw them from the ſeruice of God, which ought to bee a ſpurre to pricke them forward: *For the bountifulneſſe of God ſhould leade vs to repentance.* And were you greater then the greateſt among men; yet

Rom. 2.4.

there is one greater then you: For God is *melek nodang gnal-cal Elohim*, *A great King aboue all Gods*. The
Psal.95.3.
1.Cor.1.25. highest round of our greatnesse, comes farre short of the lowest steppe of Gods meannesse. And so long as there is a super our, the inferiour is to obey the same, as *Augustine* nots, *cum enim se voluntas relicto superiore ad inferiora conuertit, officitur mala: For when the will turnes it selfe from the superiour to the inferiour, it is euil:* Therefore let the words of exhortation be imbraced, and tender downe your greatnesse at the footestoole of Gods Maiestie, the originall of all greatnesse; and this shall make you greater. For, *the congruitie of manners, not the pedegree of aunceſtors, hath the prerogatiue of noble birth.* He that is not borne of God, had been better hee had neuer been borne. Therefore maintaine the Gospel by your greatnesse, and he shall maintaine your honours by his pow r.

Frærogatiuam generis similitudo morum magis sibi vendicat, quam ordo maiorum,

Againe, the inferiour sort are not without their Apologies: The superiour hath not drunke the water of *Nilus* alone, these must needes haue a lappe: For though they breake not their heads against the vpper sieling of greatnesse, yet they stumble at the threshold of baseneſſe. Either they thinke it a duetie not imposed on them, or that it will not be accepted. But, to take away these obiections the Lord commanded (when the Tabernacle was to be built) the people to bring from gold, to goats haire, to shew that the chiefest obedience must be offered, and that the poorest is not reiected. God regards not man for his greatnesse, nor reiects any for his meannesse: Greatnesse raiseth not to heauen, not pouertie casteth downe to hell.

Mal.1.

Exo.25.

Inferiority must not hinder vs from Gods seruice and obedience, but rather a spurre to pricke vs forward: *seeing godlineſſe hath the promiſe of this life, and that to come.* Therefore let vs doe as *Ioel* saith, to walke in obedience: for who knowes *whether God will leaue a bleſſing*

Ioel 2.14.

I will honour them, and a poore man that feareth the Prou.19
Lord, is better then a rich man, which perverteth his waies.
And thus much shall serue for the seede time.

The third part of the precept, the harueſt time.

WE are come at the length (by Gods assistance and your patience) to the harueſt, the last part of the percept. Great paines is taken in the seruice of God: yet in the ende comes a harueſt and pays for all; first, *niru*, then *zergnu*, and now *kitsru*: *plowe, sowe*, and now *reape*: Thus is that true of *Salomon*. *Caſt thy bread vpon the waters, and after many dayes thou ſhalt finde it.* It was the counsell of *Socrates*: *Sowe good workes, and thou ſhalt reape the flowers of ioy and and gladneſſe: qualis vita finis ita*: *ſuch a life, ſuch an ende.*

Obserue in generall, that obedience neuer goes vnrewarded: Christ proclaimes it. *They that followe me in the regeneration, ſhall follow me in the glorification.* And *Salomon* (a type of Christ,) saide long before, *the ſower of righteouſneſſe ſhall bee truely rewarded.* The trueth whereof wee may see performed in the godly before vs. *Abraham* beleeued God, and was iustified: *Henoch* walked with God, and was taken vp into heauen. What should I speake of *Noah*, of *Moſes*, of *Dauid*, of *Iob* of *Peter*, and all the godly which first sowed the seede of obedience, and now inioy their harueſt: *for godlineſſe hath the promiſe of this life, and that to come.*

Doct.
Obedience not vnrewarded.
Matth. 19.28.
Prou. 11.19.

Yet let vs take heede wee fall not into a popish conceite, that we are rewarded for our workes; no, This is not in our well done deedes, but in thy goodneſſe O God, that we escape damnation, saith *Chryſoſtome*. Not of workes can we obtaine saluation, but of Gods electi-

Hoc eſt non in noſtris rectè factis. Sed in tua bonitate ſitum eſt. Vt tantam effugiamus damnationem.

on

Non ex operibus salutem attingere possumus, sed Dei electione & gratia.

on and grace; yet still it is true, obedience is euer rewarded.

And there are two reasons hereof. The first, *propter veritatem Dei, for the trueth of God*, which is most sure and firme, and stands like mount *Sion*, that cannot bee remooued: which proceedeth from the eternitie, and immutabilitie of his will: with whom there is no change, nor shadowe of changing; He that commanded trueth in others, will surely keepe it himselfe, or else hee should not bee omnipotent but impotent. Therefore the Apostle doth thus stile him: *God that cannot lye.* And as the author to the hebrewes saith, *non enim in iniustus est Deus, for God is not vnrighteousnesse, that he should forget your worke in the Lord.*

Mal. 3.

Tit. 1. 2.

Heb. 6. 10.

2 The second reason is, *propter iustitiam Dei: for the righteousnesse of God:* for to punish those that sinne, and not to reward the righteous, might seeme vnrighteous; But verily there is a reward for the righteous: for as those that doe euill *shall haue tribulation and anguish, &c.* So they that doe well, *shall haue peace, glory, and immortalitie*, Otherwise hee should seeme to be more iust to the wicked, then mercifull to the righteous. I conclude, that they which serue the Lord in the day time of their life, shall bee rewarded in the euen-tide of their deathes.

Rom. 2. 10.

Vse 1. We which are the sweete singers of *Israel*, (and haue sung out the songs of saluation,) shall reape a harueſt according to our place and worke: for if we conuert many, *we shall shine as the Starres*; Glorious shall their reward be in heauen, whose titles are so great on earth, as *lumina stellæ angellæ*, and the like. Surely there is a double document in the same: namely, that the greatnesse of the titles doe put vs in minde of the worke: therefore not to suffer our hearts to be adulterated with popular applause, but to hunt soules into heauen: and not our selues into fame. And as it puts vs in mind of the worke, so of the greatnes of the reward, which will be glorious.

Dan. 12. 3.

Marke

Marke well the compariſons, that we are compared vnto: to the Sunne, Starres, Salt, and Angels; Obſerue it well, though theſe are the glory of the world: yet haue they beene ſhaken. The Angels fell, the Starres ſhotte, the Salt corrupted, and the light obſcured. A good caueat for vs to be the more vigilant, that our reward may be the greater. *Peter* was three times willed to feede the flocke; that is as *Barnard* obſerues, with ſound doctrine, honeſt life, and good hoſpitalitie; It is both commendable, and commodious for Miniſters to preach in the plurall number with good doctrine, and charitable hoſpitalitie: wordes without deedes auaile little. It is recorded of *Alexander Seuerus*, which ſaid, that he was more mooued to beleeue in Chriſt by the Chriſtians hoſpitality, then by all *Origines* learned and eloquent perſwaſions. Doctrine and charitie are the two handes which build vp the walles of Sion: and who ſo thus buildes, ſhall receiue a double portion with *Beniamin*.

Miniſters to teach good doctrine, and keepe good hoſpitality.

You which are in authoritie, both in Church and common-wealth, are worthy of double honour in this life, and ſhall reape a two fould croppe in the world to come. It may be ſayde of Magiſtrates, as it was ſaide of Chriſt: they are ſet for the ryſing and falling of many in the land; you are the high *Ceders* of *Lebanon*, whoſe fall is the hurt of many. The Church is compared to a building: we are the builders, you are the ſide ſtones, and the inferiour people the filling ſtones. So long as you ſtand the people are ſafe, but if you giue way, they fall out by whole heapes. Twiſe happy (therefore) ſhall you be if you ſtand faithfull to the Lord: and looke how much you are aboue others in the kingdome of grace, by ſo much ſhall you ſhine more then others in the kingdome of glory. Thus ſhall you reape a double bleſſing with *Iacob*: twiſe bleſſed in this world, and double crowned in the world to come.

2. Magiſtrates croppe.

And you my brethren of the lower ſort, ſhall reape a harueſt according to your ſeede; for God will make an

The inferiour people crop.

inquisition after all that you haue done: and not a good thought shall goe vnrewarded. Then your feeding the hungry, clothing the naked, pitie to the fatherlesse and widowe, ministring to the Saints, and your vpholding of religion shal appeare. Then shall euery man haue, *Secundum opera eius*, *peace of conscience*, ioy in the holy Ghost. Blessed then shall you be in your persons, blessed in your actions, blessed in your estate, and blessed in your posterity. And (as Christ saide in another kinde,) all these are but the beginnings: the full croppe is yet to come: Eye hath not seene, eare hath not heard, what those things are, which God hath layde vppe for those that sowe this seede. And thus much briefly for the harueſt in generall.

I come now to the more particular parts of this harueſt, which are; first, the property of the worke, *Reape*: Secondly, the manner of it, *According to mercie*.

Harueſt of grace.

First, the propertie of the worke is to reape: Harueſt is called *Autumnus*, & hath that name of *Augendo*, *increasing*: For then commeth in store of fruit, that the earth bringeth forth, which fruit is gathered, when the Sunne entreth into *Libra*; which is, when the Sunne is in the right line, that is called, *Linea Equinoctialis*: And so from that time it comes into *Libra*, till it come into the signe that is called *Sagittarius*. Now it is no small comfort to the husbandman (after he hath taken great pains, and been at great cost) to see the harueſt approach, and the regions to growe white. It is no lesse (but much more) ioy to the child of God (which hath sowed the seede of obedience, all his lifetime) to haue the harueſt of promise brought home to the doore of his conscience, and ready to enter the barne of his soule. But let vs consider this reaping. First, as it is in grace, and then as it will be in glory.

First, we are to consider (a little) the harueſt in grace: For they that reape not in grace, shall not enioy an harueſt in glory: *Post mercatum solutum nullus negociatur*:

After

After the market is ended, there is neither buying nor selling. He that prepareth not things necessary while hee is here, is like to want hereafter: Wherefore follow the counsell of Christ: *Lay vp treasure for your selues in heauen, that when these earthly Tabernacles shall faile, they may receiue you, into euerlasting habitations.* And here for your better vnderstanding, how to reape in the kingdome of grace, consider it, first, Temporall, and secondly, Spirituall. Matth. 6.

First, there is an earthly harueſt, which God hath promised, *the threshing shall reach vnto the vintage, and the vintage shall reach vnto the sowing time, and you shall eate your bread in plenteousnesse, &c.* It is no small blessing to dwell in the greene pastures, and to haue our cups to ouerflow with abundance? Terrene harueſt. Leuit. 26. Psal. 23.

Obserue the seed of righteousnes brings the harueſt of earthly blessings. Would a man reape aboundance and ascend to pompous honour? Let him trauell this way, and it will bring him thither: For. *godlinesse hath the promise of this life*, as well as of that to come. And this did God teach them, by setting before them a catalogue of these things; vpon condition that they would obey him. The like he saith in another place; that, *they which honour me, I will honour them:* And wee see it as truely performed in *Abraham*, *Iacob*, *Iob*, and many more. *Doct.* Godlinesse brings gaine. Deut. 28.

Obedience brings vs within the couenant of the promise, which euer runnes vpon conditions, If ye doe, if ye beleeue, if yee obey: The condition being kept the promise is ours, as the Apostle notes. Ye haue neede of patience, that after yee haue done the will of God, yee might receiue the promise. If you aske who shall ascend to the hill of the Lord? *Dauid* telleth you, *The man that walketh vprightly, and worketh righteousnes, and speaketh the trueth from his heart.* If you aske who shall enter into glory? *Christ* telles you, *Non auditores, sed factores: Not hearers, but doers.* If you aske me the way to *Reas.* 1.

get earthly blessings, I answere with Christ, *Keepe the Commandements.* Christ calleth Loue the greatest commandement, but *Solomon* calleth obedience the end of all, saying, *Heare the end of all, feare God, and keepe his Commandements.* For this is that which makes vs coheires with Christ, by vertue wherof all things are ours. So saith the Apostle, *All things are yours, and you Christs.* 1. Cor. 3. 22. *Soli habent omnia, qui habent habentem omnia. They alone possesse all things that possesse the possessour of all things.*

Esse. 1. Doth not this minister matter of comfort, to those which haue walked in this path of righteousnesse. To whom I may say as Christ did, to the good seruant, *Well done you good and faithfull seruants, enter into your masters ioy,* and take possession of these earthly blessings. *Euery one that beleeueth and doth well, confirmeth the Law by his life.* And you knowe (and hardly to bee knowne) what the reward of that is, which no demension in art, no effection in nature, no proportion in the creature, can expresse. Such is the loue of God to them, and their right vnto all things. Therfore, as the Epicures said to themselues, so may I say to these, *Ede, bibe, lude, Eate, drinke, and be merry.*

Omnis qui credet s Christo, bene agit, & viuendo legem confirmat.

But now some obiect against the trueth of this point, saying, If, after obedience, we haue right to reape this haruest, why are the children of God in such contempt and pouerty, and the off-scouring of all things to this day, as we see? *Eliiah* was persecuted, and the false prophets fauoured: *Michaiah* smitten, and the lying prophets honoured: *Dines* rich, and *Lazarus* poore. Wherunto answere is made, that it is no safe concluding; because they possesse them not, they haue no right vnto them: For by the same argument wee may conclude, they haue no right to the kingdome of glory. The argument is thus framed:

Whosoeuer are not in possession of glory, haue no right to it.

But men liuing vpon earth, possesse it not.

Ergo,

Ergo,

Those that possesse not glory, haue no right vnto it.

The like argument may be framed concerning earthly blessings. Want of possession doth not argue no right.

Those that possesse not riches, haue no right thereto.

The righteous possesse them not.

Ergo,

Obedience hath no right thereunto.

The *maior* of both these syllogismes is false: For possession of a thing doth not argue aright thereunto; no more doth not possession argue no right. But as a man which hath bought land, payd his money, writings being made, deliuered vnto him, hath right to the land, though he possesse it not. So the godly haue right to them though they possesse them not.

Besides this, it may be the time is not yet come, when God will giue vs these things. *Ioseph* was in prison before he came to honour. *Iacob* serued many yeeres, before he had his riches. *Dauid* was persecuted, before he came to the kingdome. *Daniel* in the denne, before he was one of the gouernours. *Mordecai* sate at the gate, before he came to preferment, And all these, in the state of grace, long before they came to taste of this harueſt.

Againe there may bee some cause knowen to God, why he doth not giue these things generally to his children. Why *Abraham* was rich, and *Lazarus* poore, *Dauid* a king, and *Mordecai* at the gate. Surely there is great difference in the natural qualities of men, and such an antipathie there is betweene the same and riches, that often they steale away our hearts from obedience: and therefore God, as a wise father, giues not what is our right, but what is good for vs.

I must not forget the wicked, which neuer sowed the seed of righteousnesse: yet reape they this earthly harueſt as fast as the godly: and with carying this crop into their barnes, the deuill is often conuayed into their hearts. 2. *Vse.* The wicked reape that they haue no right to.

hearts. There is no more difference betweene *Iudas* and them, then this: *Iudas* had the bag, and the deuill in it: These haue riches and the deuill with them: For *vnto the impure, all things are impure*: Their meate, apparell, riches, and honour, are curſed vnto them. For hee that ſayd, *What haſt thou to doe to take my name in thy mouth, and hateſt to be reformed?* ſaith alſo, What haſt thou to doe, to take this crop into thy poſſeſsion? And yet who proſpers ſo as theſe? who ſo beautifull as *Abſalom*? ſo rich as *Nabal*? ſo honourable as *Haman*? who flouriſh ſo well as the ſonnes of *Belial*? And yet with Iudas they do but bag vp to their owne confuſion. *He that is much honoured in the way, at the end of his iourney is damned: and, as it were, through a faire paſture, hee paſſeth to a priſon, who by the proſperity of this life preſent, goeth to deſtruction and confuſion.* This is the end of theſe men: and how can it otherwiſe be, ſeeing they liue by robbing the Saints of God? *Zeuxis* was a true embleme of theſe, that looking on a picture, brake out into a laughter, which brought him to the graue in mirth, and ſo died: Theſe men haue a day of mirth; their life is in the noone of pride: but their Sunne ſhall ſet in darkeneſſe, and their ſeeming ioyes ſhall bee turned into true eternall woes.

Pſal. 13.

Qui honoratur in via, in peruentione damnabitur, & quaſi per amæna prata in carcerē venit: qui per proſperitatem præſentis vitæ ad interitum tendit. Greg. moral.

Therefore ſeeing they haue got the houſes of God in poſſeſsion, and the inheritance of the holy ones into their handes: let them bee as ſparing as may bee to themſelues, and very liberall to others: that ſeeing they muſt bee arraigned for theeues, and goe to their owne place with *Iudas* their iudgements may bee more eaſie.

This is for the temporall and terrene harueſt, now followes a ſpirituall and more comfortable to the ſoule: namely, the aſſurance of ſaluation, with the fruites thereof: as peace of conſcience, and ioy in the holy Ghoſt. It was *Zacheus* his honour, that Chriſt came to his houſe: and it is our comfort, to get his promiſes into our hearts. This harueſt is ſo needfull that we cannot be without it:

for

for while we are without this we want true ioy, the conſcience ſtill crying out, what ſhall I doe to be ſaued.

But now the good Chriſtian falles hard to worke, comes cloſſe to the corne of Gods promiſes, layes hold thereon with the hand of faith, and cuts it downe with the ſickle of confidence, brings it home into the Garner of his ſoule, thraſheth it out by meditation, and feedes vpon it by application to his conſolation. And thus farre doeth the word of my text leade me: for *kitſru* which comes of *katſar* ſignifies to licke vp. קצרו קצר

Obſerue that the children of God, are aſſured of the kingdome of glory, while they liue in the kingdome of grace: holy *Iob* had made ſuch a ſeede time, that in the ende hee came to reape this harueſt to his comfort: I knowe (ſaith he,) that my redeemer liueth. And thus all the godly can ſay to the ful aſſurance of glory, *νῦν ἐσμεν θεοῦ* (ſaith *Iohn*) now are we the ſonnes of God: and can ſay with *Paul*, *Chriſt Ieſus liueth in vs*: and therefore if this earthly tabernacle were deſtroyed, we haue a houſe eternall in the heauens. Thus the childe of God can ſpeake with confidence of aſſurance of glory, while he liues in the kingdome of grace. The Apoſtle ſaith, *God hath ſealed vs to the day of redemption*: not ſo much that he might knowe vs, as that wee might knowe our ſelues to bee his; for *here wee either receiue, or looſe life eternall*; Which thing being ſo needfull, made *Salomon* to ſay in the perſon of the Church, *Bring mee O King into thy chambers*: and that this is the true reading, obſerue the wordes in the originall, *habiani hammelek chadarau* which words are in the Imperatiue moode in the originall, *let the King bring me*: but fitly put into the Indicatiue moode in the Engliſh, *the King hath brought me*, yet howſoeuer, it ſhewes the truth of this doctrine: for if in the Indicatiue mood, it ſheweth that it is, if in the Imperatiue moode, then it ſheweth that it muſt be: For no man ſhal follow the Lambe in glory, which hath not followed him firſt in grace.

Doct. Aſſurance of glory while we are in this world. Iob 19.25. Iohn 3.2. Gal.2.20. 2. Cor. 5.1. Ephes.4.30. Hic vel accipimus, vel admittimus vitam æternam. חביאני חמלך חדרו

Will

Will you now know the reaſon herof? hearken then to the trueth of God, which telleth vs that wee are iuſtified by faith, now the nature of faith is, to aſſure our hearts of the certainty of his promiſes.

Reaſ. 1. Firſt in regard of the nature of faith, which is not only hiſtoricall, to beleeue the ſtory of the Goſpel to bee true, but for to aſſure a man of that which he beleeues to be true, that they are his. And this will appeare to be ſo, by the Etymologie of this Theologicall faith, conſidered either in the Hebrew, Greeke, or Latine; in the Hebrew it is called *amunah*, which commeth of *aman*, which is firme and ſure. And therefore the Apoſtle doth vſe this word to confirme the promiſes of God, ſaying, *All the promiſes of God are in him* ἀμὴν, and ſo in the Syriack, *amin*. And hereupon it is, that the Church hath appoynted this word, to bee ſaid at the end of all prayers: nay God himſelfe appoynted the ſame, when the people were to be bleſſed, they were to anſwere and ſay, Amen. Alſo this word *Amen*, ſignifies a nourcery where trees are planted. Faith is the nourcery where the trees of Gods promiſes grow: And ſo to goe from *aman* to *omen* and then to *omeneth* which is in the feminine gender: ſo that faith is both the nource and the nourcery.

Nature of faith.

And as the Etymologie of faith in the Hebrew confirmes the trueth of this doctrine: ſo wee ſhall ſee the ſame in the Greeke. For faith in the Greeke is called πίστις, from the third Præterperfect tenſe Paſſiue πέπεισμαι: from whence commeth πεποίθμαι, that is, *I am perſwaded*: the actiue verbe is Πείθω, and the Præterperfect tenſe meane is πέποιθα, *I perſwade my ſelfe*. And ſo you reade of the Apoſtle, πέπεισμαι γὰρ. *For I am perſwaded, that neither life nor death, ſhall ſeparate mee from the loue of God in Chriſt*. So that according to this Etymologie of faith, it is then a certaine perſwading of a mans ſelfe of the promiſes of God.

The Etymologie thereof according to Latine is the

ſame

same with the former. *Fides* comes of *fio*, or (as *Cicero* saith) of *fiendo*, which signifies doing: For the thing we beleeue, is done and made firme vnto vs. And hereupon, saith *Chrysostome*, *Therefore wee are called faithfull, that we should, without doubting, beleeue these things that are said.* And to adde the saying of Augustine, *He which doubteth in faith, is an Infidell. Faith* then *is the euidence of things hoped for*, and he that hath it, must needs haue assurance of glory.

Ideo fideles vocati sumus, vt his quæ dicuntur sine vlla hæsitatione credamus.

Qui dubitat in fide, infidelis est.

Heb. 11. 1.

Secondly, if saluation be of faith, then it must be while faith is in vse, that we may attaine to this saluation. Now it is manifest that *Iustus ex fide viuet, the iust shall liue by faith.* Which saying is taken out of the Prophet *Habakkuk: the iust must liue in his faith.* The meaning is, that our saluation is by beleeuing, as the instrumentall cause thereof. But now faith indures but this life, as the Apostle notes the difference betweene faith, hope, and loue. The chiefe is loue, for that remaineth with vs for euer in glory. Hope goes to the graue, yet leaues vs not there: but like *Peter* followeth vs into the high Priests hall: (I meane into heauen,) and there remaineth till the day of iudgement. Now faith is of shorter continuance, and attends vs as a good seruant to the graue, and there leaues vs: so that after death there is no faith. Therefore seeing saluation is of faith, and faith but onely in this life: it followes, that while wee are in the kingdome of grace, we are assured of glory. *If now bee the time of faith, and the saluation of the soule be the reward of faith: who doubteth then of the assurance of saluation while he is here in this world?*

Si nunc tempus est fidei, salus autem animarum merces est fidei, quis dubitet, &c:

There are yet other good arguments to prooue that this assurance of glory is in this life, *viz:* here wee lost saluation, and here we must finde it againe. Mee thinkes that place of the Apostle may be applyed to this, *and it shall be saide in the place, where it was saide: yee are not the sonnes of God, yee are the sonnes of God. Where the wound began, the cure was made: where death entred, there life proceeded.*

Vnde vulnus est ortum, prodiit & medela vnde mors subiit inde vita euenit.

Againe in this world we were redeemed; now it is fit that where redemption is wrought, there assurance should be sealed. And here note how answerable the worke of redemption, was to the fall of *Adam*, viz: *Adam* sinned in eating, *Christ* suffered in fasting: *Adam* sinned in the spring, *Christ* suffered in the spring: *Adam* sinned in a garden, *Christ* suffered in a garden: here *Adam* lost all, and here Christ hath recouered all; where wee are redeemed, there wee are sealed: and where we are sealed, there we are assured.

Vse 1. There is good vse to be made of this doctrine, first against the Papist: who say that men cannot be assured of this harueſt, and call *the remission of sinnes vaine; and of all confidence the hardest and remote:* and *fides damoniorum, non Apostolorum: the faith of Deuils, not Apostles.* And this confidence in the promises of God belongs rather, *ad presumptionem non ad fidem, to presumption and not to faith.*

Certitudinē remissionis peccatorū vanam, & ab omni pietate remotam fiduciam.

And here let vs see the Scriptures, they confirme this their deuillish doctrine by: and the first is this, *Who can say my heart is cleane:* not that there is none cleane, but no man knowes when his heart is cleane: *Ergo*, no man can be assured of saluation. But to this it may bee answered, 1. the wise man speaketh against such, as thought themselues to bee meritorious and free from sinne, 2. Bee it granted that no man hath a cleane heart free from it: yet he doeth not inferre hereupon; therefore he cannot be assured of saluation, 3. If none but such as are pure from sinne, can bee assured of saluation, then their Priests are not assured, as they say.

Prc. 20. 9.

Againe, *no man knoweth whether hee bee worthy loue or hatred:* therefore a man cannot be assured of saluation. But this place speakes not of any inward cōfort and assurance of glory, but of outward estate, & by the outward estate of man: it is not to be knowne, who is loued or hated of God: because the assurance of saluation, is not in outward worldly prosperitie, but in the inward grace

Eccl. 9. 1.

of

of the ſpirit: ſo this place is nothing to prooue, no aſſurance of ſaluation.

Againe they bring the ſaying of the Apoſtle, *worke out your ſaluation, with feare and trembling. Ergo,* where there is feare, there can be no aſſurance, but doubtfulneſſe; But marke what feare this is, 1. Feare your carnall preſumption by which you thinke to be in the ſtate of grace, and are not: feare this, 2. Feare to fall into error, and to be deceiued by the craftineſſe of men, whereby they lay in waite to deceiue, feare theſe, 3. Feare in regard of the reuerence to God: but no feare in doubtfulneſſe of ſaluation. Phil. 2. 12.

To conclude, if this be the beſt proofe that they can bring to confirme their doctrine, the foundation is weake, their arguments like ropes made of ſand, and the building cannot long ſtand.

To turne my ſelfe from them to you, and reproofe into matter of exhortation, whether you are in the ſtate of grace or no. *Knowe yee not that Chriſt is in you, except yee be reprobates.* Me thinkes the ſame wiſedome ſhould bee obſerued with the ſoule, as is with the body. A man prooues his horſe, that he be not deceiued: a man caſteth vp his eſtate, that he procue not a begger; and ſhall wee not prooue the ſtate of our ſoules, that we bee not damned? A man be he neuer ſo poore, will not out of one houſe, till he be ſure of another: and ſhall we depart this life, and not bee ſure of heauen? O no. The *Mandarins* hold it a thing vnfortunate to die before they haue made ready their ſepulchres; I hope a Chriſtian then ſhould be more wiſe for his ſoule, to worke out his ſaluation with feare: fearing to depart before hee hath finiſhed the ſame. Therefore *let vs liue well (as long as wee haue time.) for neither the Pilot when the ſhippe is drowned, nor the Phyſition when the ſicke man is dead, profiteth any thing at all:* and therefore make your calling and election ſure, that you may liue in comfort, die in peace, and riſe in glory. 2. 2. Cor. 13. 5.

Quouſq. nobis tempus conceditur, recta viuamus, &c.
Neq. gubernato poſt quam nauis ſubmerſa eſt, neque medicus poſtquã ægrotus obiit quicquam prodeſſe poteſt.

And thus you haue heard and ſeene the harueſt of grace. The next circumſtance obiects to our meditation, the harueſt of glory: and here I muſt confeſſe, I want a head to inuent, a heart to conceiue, knowledge to vnderſtand, iudgement to determine, memory to retaine, and a tongue to expreſſe. What a croppe the harueſt of glory is: for as it is written, *Eye hath not ſeene, eare hath not heard, what God hath prepared for thoſe that loue him. Situ altiſsimum, it is high in ſituation: quantitate maximum, great in quantity: natura puriſsimum, pure in nature: luce pleniſsimum, full of light: capacitate ampliſsimum, and exceeding large, for continuance eternall, and for quantitie infinite.* I may with more peace of conſcience to my ſelfe, and greater profit to you, ſhewe you how to come to ſo great a glory, then to tell you what it is.

The harueſt of glory not expreſſable.

The manner.

THe laſt branch, of this harueſt is the manner, which is *according to mercy*: ſo ſaith my text, *lephi cheſed*, and we may reade, and turne it thus to the face of mercy, or to the fauour of grace, or to the mouth of beneuolence, or the fauour of hope: all meeting, as ſo many lines in one center: ſhewing that all things temporall and ſpirituall, are of the mercy of God. For neither our plowing, nor ſowing, deſerueth this harueſt: but Gods mercy giuing it. *It is not in him that willeth, or in him that runneth, ἀλλὰ τοῦ ἐλεῶντος θεοῦ, but in God which ſheweth mercy.* This is that *χάριν ἀντὶ χάριτος, grace for grace.* Firſt God giues grace to ſerue him, and then hee giues a ſecond grace as the reward. So *Auguſtine* on this obſerues, *Ipſa fides gratia eſt, faith it ſelfe is grace: Et vita æterna gratia eſt, pro gratia, And life eternall is grace for grace.* But is it come to this, to bee (for all our plowing of repentance, and ſowing the ſeede of obedience,) ſtill of mercy?

Rom. 9. 16.

Iohn 1. 16.

Obſerue

Obſerue then, that man hath nothing of deſeruing, and by vertue of merit: ſo doeth Chriſt tell vs, that *when we haue done all that we can, yet are wee ſtill ἀχρεῖοι, vnprofitable.* And if it pleaſe you to take another witneſſe you may from the *Syriach* word *battila, vnprofitable.* And thus by the mouth of two witneſſes this ſentence is firme: when all is done wee are vnprofitable. *Si inutilis eſt qui fecit omnia &c. If hee bee vnprofitable which did all, what reward is due to vs then?* Surely none of the bleſſed promiſes of God, but a fearfull looking for of iudgement. And therefore the Apoſtle deſired not to bee found in the puritie of his owne workes, (becauſe thereby he could not be ſaued,) but in the righteouſneſſe of Chriſt. It is manifeſt therefore, that there is no ſaftie in our workes, becauſe the ſpirit teacheth vs to flee from them, as not a ſure refuge to truſt vnto. And to this tends that ſaying of *Iuda*, where he ſaith, *we ſhould looke*, (not for the reward of works,) but *the mercy of God*: which as it did initiat vs into grace, ſo it muſt conſummate vs to glory.

Doct. All we haue is of mercy. Luke 17.10.

Phil. 3.9.

The trueth whereof will yet more plainly appeare by this propoſition. *Reaſ.* 1.

Thoſe works which are not perfit, deſerue nothing.
But the workes of the Saints, are not perfit.
Ergo,
Our workes deſerue nothing.

For how can an euill cauſe produce a good effect? We know, that, *Qualis cauſa, talis effectus; Such a cauſe, ſuch effect.* Man is not ſo iuſtified, not ſo ſanctified, *Vt non ſit in nobis peccatum, That there ſhould bee no ſinne in vs*, and while it is in vs, it is a ſtayne to our workes, as a little milke changeth the fountaine of water, and a cloud obſcureth the light of the *Sunne*. And ſo what patience without murmuring? what faith without doubting? what zeale without coldneſſe? what loue without hatred? what charity without couetouſneſſe? what knowledge without ignorance? what chaſtitie

Our works not perfect.

without concupiſcence? and what obedience without
Eſa.64.6. defect? So ſaith *Eſai, that our righteouſneſſe is as a ſtayned cloth.* And as *Auguſtine* ſaith, *Multum boni facit, ſed non perfectum bonum facit. He doth much good, but not that which is perfectly good.* So that wee haue neede, to goe to God, and aske pardon rather for the ſinne in the worke, then a reward for the good. Then to conclude, the Saints reape this harueſt, *Non pro merito, not for merit, ſed pro gratia, but for grace.*

Vſe 1. I muſt not let paſſe now the doctrine of *Popery*, which teacheth a doctrine contrary to this, namely, that wee are not ſimply beholding to God, but in ſome ſort to our ſelues, as to workes. And they make two kindes of workes or merits, the one is *Meritum de congruo, merit of congruity*, which are preparatiue workes, that goe before iuſtification. Such were the works of *Cornelius* (as they ſay) which, though they be not meritorious, *ex debito iuſtitiæ, by due debt of iuſtice*, yet do deſerue, at Gods hands of congruity. The other they call *Meritum de condigno, merits of condignity*, when the reward is iuſtly due by debt, and ſuch are the works of the Saints. But this diſtinction of workes, wee approoue not of; For theſe workes done before iuſtification, though they ſeeme to haue a ſhew of goodneſſe in themſelues, yet are they not pleaſing to God, becauſe the perſons are not iuſtified; and his worke that is not iuſtified, is abominable in the ſight of God. Secondly they are not done in faith; and, *Whatſoeuer is not of faith, is ſinne:* ſo that theſe cannot be preparatiue workes. Againe for thoſe workes done after ſanctification, we deny not but that they are pleaſing and acceptable to God: yet doe they deſerue nothing by vertue of their worth, as *Ambroſe* ſaith, *In reſpect of others*, (that is, other men) *they are worthy, but in reſpect of the thing*, (that is, heauen) *they are all vnworthy.* For, *Quid ſunt merita omnia, ad tantam gloriam? What are all our merits to ſo great glory?* To conclude, neither our works before or after iuſtification,

Pro.15.6. and 21.27: Rom.14.23.

Quantum ad cæterorum comparationem pertinet, hi digni ſunt, quantum ad rem ipſum omnes indigni ſunt.

are

are any cauſe (that is efficient) of this harueſt: but the mercy of God; which as it had the initiating in grace, ſo it hath the conſummating in glory. *Non in noſtris rectè factis, ſed in tua bonitate ſitum eſt, It lieth not in our well done deedes, but in thy goodneſſe, O God.*

Returne we home to our ſelues, where wee ſhall finde great cauſe of thankefulneſſe: while the worke is ſo ſmall, and the reward ſo great. Do we deſerue nothing, and yet inioy ſo much? Then learne with *Dauid* to ſay, *Non nobis Domine, ſed nomini tuo da gloriam. Not vnto vs, Lord, but vnto thy Name giue the glory.* And this is one principall end, why ſaluation is not of workes, but of mercy; that God might haue all the praiſe: for, *Hee hath choſen vs in Chriſt, to the praiſe of the glory of his grace.* We may all vſe the ſaying of *Bernard*, *When I was ignorant, he inſtructed mee; when I erred, hee reclaimed me; when I ſtood, he held me vp; when I fell, he raiſed me; when I came to him, he receiued me. O quid retribuam, &c? O what ſhall I giue vnto the Lord for all his fauours?* What? Euen with *Dauid*, take the cup of thankeſgiuing, and drinke hearty draughts to the Lord. *Vſe 2.* Quando ignorabam, me inſtruxit, quando errabam me reduxit, quando ſteti, me tenuit, qvando cecidi, me erexit, quando veni, me ſuſcepit,

This thankeſgiuing conſiſteth in three things. Firſt, *In cordibus noſtris, in our hearts*; for to loue him, as ſaith *Moſes*, *And now what doth the Lord thy God require of thee, but to loue him?* 2. *In operibus noſtris, in our works* to honour and glorifie him by obedience. 3. *In verbis noſtris, in our words*, to giue praiſe and thankes vnto him.

There is another vſe to bee made of this, (ſeeing our workes are not perfect) not to ſit downe in the chaire of content: but to adde ſomewhat to the building (as *Peter* ſaith) *To increaſe in grace and knowledge.* The Apoſtles caſe muſt be ours; We are not yet perfect, and therfore muſt endeuour our ſelues vnto that which is before. And as the man ſaid to Chriſt, *Increaſe my faith:* So Lord, increaſe our faith. *Vſe 3.* 2. Pet. 3. 18.

Laſtly, this vndeſerued loue of God to man, ſhould be

be a copy to our hands, and a ſpurre to our feete, to teach vs to ſhew the like loue to our brethren, though they deſerue not the ſame at our hands? Which duety was taught by that parable of the ſeruaunt, which had ſo much forgiuen him: ought, from the conſideration thereof, to *forgiue his fellow ſeruant.* God is gone before vs: Happy are we if we follow after, and yet curſed if we ſtay behind.

Matth. 18.

And thus at the laſt, I haue paſſed from the precept, to the conſequent.

The ſecond part of the Text, is the Conſequent.

FOr *it is time to ſeeke the Lord, till he come and teach you righteouſneſſe.* God neuer giues an exhortation, but addes a reaſon to moue vs to imbrace the ſame, as ſometime of iudgement. *Thou ſhalt not take the Name of God in vaine, for the Lord will not hold him guiltleſſe, &c.* Sometime of mercie, as, *Honour thy father and thy mother, that thy dayes may bee long, &c.* And here you ſee this precept not to want his reaſon. Which part I haue formerly viewed vnder two generall heads; Firſt, by an argument drawen from their negligence: for it is time to ſeeke the Lord. Secondly, by an argument drawen from the benefit thereof; till he come and raine righteouſneſſe to you.

Obſerue in the firſt branch: firſt, the action, *Seeke*; there is the property of the worke. Secondly, whom, *the Lord*, there is the obiect of our labour. Thirdly, why *For it time*; there is the compelling cauſe.

The Action.

SEeke, this comes firſt to our hands according to our former diuiſion. The perambulation of a Chriſtian, is from *Eaſt* to *Weſt*, from *North* to *South*, to ſeeke the Lord,

Lord, in the ſtreetes of contemplation and meditation: Not with *Diogenes*, with a candle and a lanterne, ſearching the ſtreetes of *Athens*; but with our whole hearts, with *Dauid*, to ſeeke the Lord. We muſt not thinke that God will follow vs with his bleſſings, if wee flee from him, as *Ionas* did: For as God ſeekes vs, ſo he puts into our hearts a preuenting grace to ſeeke him. The rich man goes not with his almes to the poore mans houſe: rather the poore man comes to the rich mans gate. The Lord is rich enough, and needes none of our labour; yet we cannot haue his bleſſings without paines: for if we will finde, we muſt ſeeke. Heauen is not gotten with eaſe, neither is ſaluation brought and laid at our doores. No, *the kingdome of heauen comes not by obſeruation, and a contemplatiue ſpeculation.* Diligence, that induſtrious workemaſter, muſt *make our calling and election ſure*: For, *Nemo volens malus, nec inuitus fœlix: No man is euill with his will, neither is any happy againſt his will.*

Let not this obſeruation ſlippe without your vſe: we cannot haue the parts of ſaluation performed for vs by an Atturney: God requireth euery man to performe theſe things in and by himſelfe; other mens faith will doe vs no good: neither is there any thing that doth more hurt then doing theſe things: *Non per ſe, ſed per alium: Not by himſelfe, but by another*; as many great men thinke to go to heauen by their Chapleins, by whom they are religious in this life; by them alſo they thinke to be glorious in the life to come: And often wee ſee, when the Chaplein is out of doores, grace is not to bee ſeene in the Parler, and godlineſſe may not ſtay within doores. Surely a man may as well ſee to walke by another mans eyes, as to goe to heauen by another mans workes. The queſtion ſhall not bee, What haue they done? but, What haſt thou done? Therefore you (that intend to ſeeke the Lord, and weare the liuery of Chriſt) muſt lay aſide all your niceneſſe, and bid idleneſſe (the mother of miſchiefe) adue, and, *put on the armour of*

Wee muſt performe obedience in our owne perſons.

God, and fight the Lords battels in your owne persons.

Seeke. This duetie is set out in Scripture by many
1.Cor.9.14. epithets: *Paul* calls it σταδίω, *a race*; to shew what
speede is to be made in the way of saluation. Againe,
Phil.2.12. he telles the *Philippians*, that it is ἔργον, *a worke*, to shew
what paines we are to take in the meanes of saluation:
And Christ calles it a seeking, and sayth, ζητεῖτε, *seeke*;
which agreeth with the word in my Text, *Lidrosh*, *to*
לדרוש *seeke* and is the same in the *Septuagint*, ζητήσατε, to shew
Doct. the difficulty in finding.

Obserue, that heauen is not gotten, but with great labour and paines taking; *Qui cupit optatam cursu contingere metam, multa tulit, fecitque puer sudauit & alsit. Hee that desireth first to touch the marke, taketh much paines, sweateth abundantly, and runneth exceeding swiftly:* For heauen is not promised vpon small tearmes. When Christ told his followers of the bread of heauen,
Iohn 6. hee commaunded them to worke for it; if they would haue the same; when he told them of the Pearle, he said
Math.13.45. they must seeke for the same, before they could haue it.
1.Cor.9.24. When *Paul* told the *Corinthians* of a Crowne, hee said
2.Tim.2.5. they must runne for it, or goe without it: For no man is crowned before he striue. We reade in Scripture, that the children of God, were watching, not sleeping; working, not idleing; running, not sitting. The husbandman is a copie to our hands in this point: which first plowes, then sowes, then harrowes, then weedes, then reapes, and lastly it is fit for bread for his table: but nothing you see without labour. If this terrene harueſt requireth such paine how much more the celestiall? yea, it is *Ars artium*, *the Arte of artes*, truely to seeke the Lord, and requires the more diligence.

First because the way and the markes are obserued by the vapours of errors, and the fogges of darkenesse, by that infernall spirit which hath opened the bottomlesse pit, so that the smoke surgeth vp: whereby the *Sunne*

and

and *Aayre* of knowledge are darkened, that the way is become very difficulte and hard to finde, therefore requireth the more vigilancy. It is knowen that the leſſe the obiect is to the ſight of the eye, the more ſteadily is the ſight faſtened vpon the ſame, that it may aſpect it the better, and perceiue it the clearer. The like muſt you doe in ſeeking the Lord; ſeeing the way is ſo obſcure (not in it ſelfe, but by Sathans malice, and our corruption,) to bee the more carefull in ſeeking the ſame. For *Arta eſt via vere qua ducit ad guadia vitæ. The way is ſtraight and quickly miſt, that leades vs vp to glorious bleſſe.* Therfore diligence muſt ſeeke it, and vigilance keepe it.

Secondly when we haue, (with the ſpouſe,) found out the way to the Lord: then doth Sathan begin to lay ſtratagems for vs: whereby to ſtay vs in our ambulation, if Gods aſſiſting ſpirit and diligence ſhould not preuent him. The deuill neuer ſuffers man to be at eaſe: for before regeneration, he ſets vs to make bricke, (as *Pharaoh* did the Iewes,) that is to commit ſinne; ſo that man before grace, is but the deuils ſlaue. And when we are going out of *Egypt*, (that is out of ſinne,) he followes with an hoſt of perſecutions till wee come at heauens gate. Therefore our life, and the time of grace, is like the ſtate of the Iewes in building the walles of *Ieruſalem:* which wrought with one hand, and fought with another. Such is our military life while we are in this world: that while wee labour to ſeeke the Lord by faith and repentance, wee muſt fight againſt the deuill by prayer and patience. Is it not then a worke of great labour and diligence? 2 Neh. 4. 17.

Let there be a double vſe made of this: firſt, to ſeeke the Lord more carefully: Secondly, when we haue him, to keepe him with greater vigilancy.

I haue not yet done with this (*ſeeke,*) the word it ſelfe will teach you how to ſeeke: for *deroſh* comes of *daraſh*, ſignifies to enquire: and vſing this word the Lord intimates his owne ordinance, of which men ought to enquire: *Doct.* דרש דרש

quire: namely, at the mouth of his word and Prophts: witnesseth another Prophet, which liued in the times of this Prophet, saying, *To the Lawe and the Prophets: If yee aske, enquire and turne; should not the Priestes lippes preserue knowledge, and the people seeke the Lawe at his mouth?* You see then a verball enquire is to be made, an auricular attention obserued of vs towards the ordinances of God. Man is the Lords aduerbe; the deuill verbe: the Lord saith enquire at my ordinances, and walke according to that rule; the deuill saith enquire not, for hee can saue thee without this seeking; But beleeue him not, for (by the testimony of Christ,) he is a lyer: and wee haue all found it true in our first parents, to our woe and misery, had not God disolued his workes in the Elect.

Esa.8.20, & 1.12. Hal.2.7.

Good reason to seeke him in his ordinances, for hee hath made a promise to meete vs there, and not elsewhere. Was not *Cornelius* sanctified by *Peters* ministery, and the *Eunuch* by *Philips*. God could doe it by other meanes, but he will not: thou must be saued by the ministry of man: or thou shalt be damned.

Act.10: Act.8.

1 Let this teach you to make reuerent account of the ordinance of God, and to vse the meanes that God hath appointed for your saluation; let not the meanes of the man hinder thee, but looke thou to God which worketh by them: therefore despise not propheſying.

1.Thes.5.20.

2 Note here then the folly of those persons, which contemne the ministery of men. Hee that contemned *Moses* Lawe dyed: how much more he that despiseth so great saluation as this; And therefore as the Apostle saith. *He that despiseth these things, despiseth God*, who hath appointed them.

1.Thes.4.8:

The obiect.

אתיהוה *Eth Iehouah:* this is the obiect, and a fairer marke we cannot ayme at, then the Lord. For as *anima vita est corpo-*

corporis, the ſoule is the life of the body, ſo *Deus vita eſt animæ, God is the life of the ſoule:* Take away the ſoule, the body dies: take away God, and the ſoule diſpaireth. Whereof *Auguſtine* ſaith, *There is nothing miſſed more dangerouſly, and nothing ſought more laboriouſly, and nothing found more profitably.* The Riuers of *Paradice*, the ſprings of *Lebenon*, the Streames of *Sion*, the Fountaines of *Hermon* proceede from this Ocian; *For in him we liue, moue and haue our being:* from whom proceedes the ſprings of grace, the ſtreames of redemption, and the arme of protection. *There are three things which my ſoule loueth,* (ſaith *Salomon.*) So there are three things, we haue neede of: Power, for Protection, Mercy for Redemption, and Grace for Sanctification: all which are to bee found in this name *Iehouah*; which conſiſteth of three conſonants, which are the three laeues of Gods Booke: in the firſt you may read Power, in the ſecond you may read Mercy, and in the third Grace,

This name *Iehouah*, is a compendium of the whole Trinitie: Father Sonne and holy Ghoſt, with all their attributes, and as in the Godhead there are three perſons, ſo in this *Iehouah* there are three conſonants, and three vowels, the Greekes call this name, *Tetragrammaton:* that is of foure letters, which are but three, ſaue that one is twiſe ſounded. The firſt is *Iod*, which ſignifies *principium, a beginning* which commeth of none, but the other floweth from him: and this is *Elohim*, *God the Father*, which is called *principium ſine principio, a beginning without beginning.* The ſecond is *he*, and ſignifieth *ens, a being*, or to be, or to giue being: and this betokeneth, *Ben Elohim, God the Sonne:* for by him were all things made, and becauſe Chriſt hath two natures, God & Man: therfore he hath two *hees.* The third is *vau*, which is a coniunction copulatiue, ioyning of things together: and this is *ruach Elohim, God the Spirit.*

יהוה אלהים אב ה אלהים בן Iohn 1. 3. ו רוח אלהים

In a word, the Father hath but one reſpect: that is, he is *producens & non productus, producing and not produced.*

duced. The Spirit hath one reſpect likewiſe: hee is *productus*, *produced:* not *producens*, *producing.* But the the Sonne hath two reſpects, (that is,) he is *productus a Patre, & vna cum Patre producens ſpiritum ſanctum, produced from the Father, and is one with the Father, producing the holy Spirit.* This is the Trinitie in vnitie, and the vnitie in Trinitie: three Perſons, yet but one God.

And now, what is it that you would haue? Is it Power to protect you, Mercy to forgiue you, and Grace to ſanctifie you? Then ſeeke *eth Iehouah:* for as *Salomon* ſayde, *get wiſedome, get vnderſtanding*, ſo get *Iehouah*, and get all things. For *they alone poſſeſſe all things, which poſſeſſe the poſſeſſer of all things.* Well might *Dauid* ſay, our helpe ſtandeth, *beſham Iehouah:* for there we haue power and protection, mercy and redemption, grace and ſanctification.

Soli habẽt omnia, qui habent habentem omnia.

But this is a *Sunne* ſo glorious, that wee are not able to behold it: a *Sea* ſo deepe we cannot ſound it; and a maieſtie ſo great, wee cannot comprehend it. I muſt ſay with *Barnard: To enquire of the Trinitie, is a peruerſe curioſity, to beleeue and to hold as the holy Church holdeth, is faith and ſecuritie: to ſee it as it is, is moſt perfect and chiefe felicitie.* And now I ſay vnto you, as *Alanus* ſaide to his auditours, (who told them that hee would open the miſterie of the Trinitie, and when hee was to ſpeake hereof at the time appointed ſaide.) *Sufficit vobis vidiſſe Alanus. It is ſufficient that you haue ſeene Alanus.* So it is ſufficient that you haue heard thus much of the incomprehenſible Trinitie, and this great glorious name *Iehouah.*

Inquirere de Trinitate peruerſa curioſitas eſt, & credere & tenere, ſicut ſancta Eccleſia tenet, fides & ſecuritas eſt, videre ante eam ſicuti eſt, perfecta & ſummæ fœlicitas eſt.

אֵת־יְהוָה Seeke God in his word.

Eth Iehouah, wee will not ſo let him goe, but as *Iacob* would not let the Angell goe before hee had got a bleſſing: ſo we will not giue ouer, till we haue found the Lord: for though we cannot come neere him becauſe of his glory, yet let vs tread in his footſteps, and that will bring vs to him at length. For as the onely way to

come

come to the ſea, is to follow the ſtreame; ſo the neareſt way to follow the Lord, is to follow him in his word: and this will bring a man peace at the laſt, ſaith *Dauid*. And this is that which the Lord commaunded, ſaying, *Seeke mee, and you ſhall liue; but ſeeke not Beth-el.* His meaning is, that they ſhould obey his word, and follow the ſame, and not *Ieroboams calues at Beth el.* This was commended in *Ioſiah*, which ſought the Lord; that is, the will and word of the Lord, to doe accordingly. Which thing being ſo needful that the apoſtle ſaith, *Proue that good and acceptable will of the Lord*; that is, to doe it: for this is truely to ſeeke the Lord. When Chriſt ſaid, *Seeke the kingdome of God, and his righteouſneſſe*, hee meaneth that we ſhould doe that righteouſneſſe. And whoſoeuer thus ſeekes the Lord, ſhall finde him to his comfort.

Amos 5.4.

1. King. 12, 13

2. Chro. 34.

Rom. 12. 2.

Men loue not the word of God.

But here take heede you ſeeke him not in *Poetry*, *Philoſophie*, or in *Hiſtoriographie*; for, *non eſt hic*; *He is not here: The wiſedome of the world knew not God, in the wiſdome thereof.* Therfore well might the Apoſtle ſay, *Take heede that no man ſpoyle you through Philoſophie.* A diſeaſe whereof many are ſicke, hauing more delight, and being better experienced in humane ſtories, then in godly Diuinity. In the one they are cunning, in the other they are ignorant. When they come to the word, they muſt doe as men that want their ſight; which put on their ſpectacles before they can reade: ſo theſe muſt turne to the Table before they can finde the Booke. Surely it is not like there can be a ſtrong faith, when the knowledge is ſo weake.

The men of this age are taken with a kinde of giddineſſe in the braine, and are ſicke of curioſitie in Religion, more ready to enquire after *Melchi ſedecs* father, then the way to finde God. Much like *Adrian*, who would needes know who was *Euandars* nurſe; and great grandfathers granfather to *Priamus*. *Maximus* reports, that *Encledes*, (who being asked wherewith the

Gods

gods were delighted) answered for other things I know not, but this I am sure of, they hate all curious persons.

It was strange that the *Iewes* should forsake the *Manna*, and loue the *Garlike* and *Onions* of *Egypt*. But more strange it is, to see the men of this time, to forsake the word of God, and to loue the foame of mens inuentions. How are our Sermons now despised, if they bee not garnished ouer with historie or *Philosophie*? How many come hither rather for affected wordes, then to learne how to practise obedience? and to fill their eares with curiositie, rather then their hearts with grace? There is no great difference betweene the foode of the body, and the foode of the soule; for good meate must be set out with floures; good clothes with toyes; and so sound Diuinitie with history: These are seekers; but for deuils diuintie.

The drunkard seekes. Looke on the drunkard, and you shall finde him a diligent searcher; not for the Lord, but for strong drinke: Hee beginnes with the Sunne-rising, and continues till it set: and often hee calles for a candle, because the whole day is too short; and there he and others search, till neither witte in their heads, grace in their soules, nor money in their purses, is to be found.

The Adulterer seekes. The adulterer is a searcher, not after the Lord, but harlots, He seekes all in the darke by owle-light; lest the chaste birds of honestie should see him, and wonder at him; and at length findes a bodie going to the graue, full of sores and a soule going to hell, miserably sinfull.

The Incloser seekes. The Incloser is a great seeker, but to the poore mans cost, and his beasts destruction: he hedges in the poore mans Common, and keepes pasture from his beast; and so he is a murderer both of man an beast. Not long since (by God) such an Incloser was strucken dead suddenly from heauen in the very acte of his sinne. I could name him; I will not.

The Ingrosser seekes. The Ingrosser is a great seeker, euen to the foure corners of the Land; but in all this inambulation, hee cannot,

cannot, or will not find the Lord; not ſo much as ſet a foote in the path of obedience; like thoſe dogs running by the riuer *Nilus*, not once giuing a lap at *Iacobs* Well. Theſe ſeeke not for grace, but graine and commodities; like the *Phariſes* that compaſſe ſea and land to fill their ware-houſes with commodities. Surely wee neede not complaine for want of bread, were it not for theſe Incloſers.

The ambitious man is a diligent ſeeker; hee lookes high, and ſeekes in the ayre; yet not for the Lord, but for the honour of promotion, like *Haman*, that ſeeke to ride on the Kings horſe, and thinke the higheſt ſtep of promotion too low for them.

Rob-Altar, a ſeeker.

The robbe-Altar, that ſeekes to drinke in the goblets of the *Temple*, and take away the Miniſters ſheafe, that ſhould make him bread; and his fleece that ſhould make him clothes. Some of the rob-Altars find whole Churches at once, and yet not ſo much as the ſweepings, will they giue to the miniſter. But let them take heede, for the ſtones will goe neere to choake them one day, and the belles ring them a peale to hell; and keepe ſuch a ſhaking in their conſciences; that they will wiſh they had neuer ſwallowed them; and then, when it is too late, begin to euacuate themſelues of the ſame.

The Vſurer a ſeeker,

The Vſurer is a ſeeker, not other mens good, but his owne profit: Hee ſeekes to lend, not to enrich others, but himſelfe. Many a yong gallant is found by the Vſurer to his coſt; that they could neuer find their inheritance, ſince the Vſurer found them.

The Lawyer, a ſeeker.

What ſay you to the Lawyer; is hee not a diligent ſeeker? but not of the Lord: rather to peruert the Law, and to make a poore mans caſe intricate: For, it is not for his profit, quickly to finiſh a Cauſe. And often we ſee, after ſome good *Gamaliel* hath brought a cauſe to a period, and day of ſentence, that one *Achithophel* or other ouerturnes all. And before the poore man can bring his cauſe to an other day of ſentence, either his dayes or his eſtate

is ended; I would some good body would pray to God, that hee would either conuert the bad of them: or to send them to the deuill for a new-yeeres-gift: that we may be rid of them. And to adde this petition into the latanie: from wicked Lawyers, good Lord deliuer vs: for the seeke not the Lord, but our estates.

What should I speake of the swearer, who seekes for newe oathes, the proude person for newe fashions, the tradesman for to deceiue, the officer for bribes, and the like: so that as the Apostle saith, *all seeke their owne, but not the Lord.*

Yet there are a fewe, which seeke the wayes of the Lord with *Iosia*, pure in heart with *Nathanel*, vpright in life with *Zacharias*, and shall bee blessed with *Abraham.* These are they which say with *Samuel*: speake Lord, for thy seruant heareth; and with *Esaiah*: *here am I, send me.* Whom this verse concernes.

Duc me summe Pater, altique dominator olympi,
Quocunque placuerit, nulla parenda mora est:
Assum impiger fac nolle, comitabor gemens.
Lead me great Lord, King of eternitie,
Euen where thou wilt, ile not resist thee:
Change thou my will, yet still I vowe subiection.

Thus the children of God are resolued to seeke the Lord, howsoeuer the wicked are bent to seeke their owne.

את-יהוה
Psal. 21. 8.

Eth Iehouah, a word more: *The Lord*: that is, the loue and fauour of the Lord; such a seeking *David* speakes of: *Seeke yee my face, thy face will we seeke O Lord.* This is that the Church prayeth for, saying, *Let him kisse mee with the kisses of his mouth*: that is, shewe me the signes of his loue: for it is not the least fauour of God to loue vs: and therefore saith Christ. *If any man keepe my word, my father and I will loue him.* As if the loue of God were the *summum bonum*, chiefe good, and so it is.

Cant. 1. 1.

For it is *causa causarum*, the cause of causes: and *causa*

Ja cauſati, the cauſe of the thing cauſed. Witneſſeth the ſaying of Chriſt, *God ſo loued the world, that he gaue his ſonne to redeeme it.* So that Gods loue is the cauſe of our redemption: ſo the Church ſings. Firſt, τῷ ἀγαπήσαντι ἡμᾶς, *to him that loued vs*, and then, λούσαντι ἡμᾶς, hee *waſhed vs.* John 3.16. ὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον Reuel.1.6.

And as it is the cauſe of all good: ſo it is the life and ground of faith and repentance; for wee beleeue and repent, not becauſe of the iuſtice of God, but the mercy of God. So ſaith *Dauid, there is mercy with the Lord:* therefore wee feare him; for that faith without the feeling of Gods loue, is carnall ſecuritie: and that repentance without the feeling of mercy, is deſperation. 2 Pſal.130.4.

And as it is the life and ground of faith and repentance: ſo it is that which makes the conſcience at peace with God, as ſaith the Apoſtle. *Then being iuſtified by faith, we haue peace with God.* If a man had *Achithophels* pollicy, *Samſons* ſtrength, *Abſolons* beautie, *Felix* his honour, *Salomons* wiſedome, and *Belſhazzars* kingdome: yet all would not make peace in the conſcience, if Gods loue be wanting. 3 Rom.5.1.

Make the vſe of it thus: is it ſo that we ſhould ſeeke the loue and fauour of God? then miſerable is the condition of thoſe that prouoke the Lord to anger. God is ſaide to be a conſuming fire; fire is a deuouring and mercileſſe element: if it be before vs, nothing more comfortable: if vpon vs, nothing more deuouring: nothing more cold then lead; if it bee melted nothing more ſcalding. Nothing more mercifull then God: but if hee be mooued, nothing more fearefull and conſuming; for as the loue of God is the cauſe of all happineſſe, ſo his wrath is the cauſe of all confuſion. *Vſe 1.*

Secondly let this worke vpon you as an exhortation to make you ſeeke this loue and fauour of the Lord. O that you were ſicke of loue, that prayer might bee your phyſicke, and faith your hand-maide: this would bring long life to your dayes, and happineſſe to your ſoules: if 2 Seeke Gods lawes.

you could once say with the spouse, *ani ledodi vedodi li, I my well beloued, and my well beloued is mine. Fœlix illa conscientia in cuius corde, &c. Happy is the conscience of that man, in whose heart this loue of God is:* for *si Deus pro nobis quis contra nos, if God be for vs, who shall bee against vs.*

And thus much briefely for the obiect, whom we are to seeke: namely the Lord.

The compelling cause.

THere is an appointed time for all things (saith the wise man,) which being done in their time, *are like apples of gold, with pictures of siluer.* A thing so pleasing to God, that hee commends it in the dumbe creatures; *the Storke knoweth her appointed time, and the swallowe obserues the season.* How much more then doth God looke for it at our hands? as my text saith, *ve-gneth, and time it is:* first in regard of the time past, and secondly in regard of the time to come.

ו-עת

Time past is to be redeemed.

First of the time past, which is lost and not to bee recouered againe; Arte cannot produce it where it is to come, nor reduce it when it is gone. It was painted like an olde man with long haire before, and all bare behind: to shewe that wee are to make vse of it, when it is before vs. For *all the time that God hath giuen thee, shall be required at thy handes, how thou hast spent it.* Time is not our owne, but the Lords, and giuen to vs for his vse: therefore doeth God call vpon vs for the spending of this time in his seruice, as here in my text; *for it is time,* because many ages had beene spent in sinne: euen from the dayes of *Ieroboam,* till the dayes of *Hosea:* notwithstanding all the Prophets exhortations: *Esaiah* cried, *Ieremy* wept, *Amos* roared: and yet are they still in sinne, which for qualitie were great, and for countenance long, and therefore time it is to seeke the Lord.

Omne tempus tibi impensum requiretur a te. Qualiter fuerit expensum.

Therefore the longer we haue continued in sinne, the more

more cause haue we to returne to the Lord, so saith hee himselfe. *Wash thy heart Ierusalem*, and this is drawne from the continuance in sinne; *How long shall wicked thoughts remaine within thy heart, and how long wilt thou goe astray?* The like argument is vsed by *Peter*, (for he saith,) *it is sufficient that wee haue spent the former time in sinne*. Thus long continuance in sinne must be an argument vnto vs, to cause vs the more willingly to turne to the Lord. Ierem. 4. 14. & 31. 22. 1. Pet. 4. 4.

First, *propter gloriam Dei, for the glory of God:* For by how much the more we are wicked and sinfull, by so much the more is Gods mercy seene in the pardon thereof. As (*Moses* saide,) if thou pardon this sinne, then shall thy mercy appeare. And there is nothing wherein Gods mercy doeth more manifest it selfe, then in this: and the greater the sinne is, the greater is his mercy which forgiues it. 1

Secondly, *propter nostram consolationem: for our consolation:* for the more sinnefull, the more iudgements are prepared. What is to bee done now, to flye (with *Ionas*) from the Lord? that is not the way, (with the fish to leape out of the panne into the fire:) but with the prodigall sonne, to returne to the Lord: that wee may not come into that place of torment. The Lord hath two heraulds of conuersion and obedience: namely, mercy and iudgement; promises and threates: *aut sequeris, aut traheris: either drawing* vs, *or following* vs; and vse is made of both: wherein it will not bee amisse to borrow *Horace* his verse 2

Oderunt peccare boni, virtutis amore:
Oderunt peccare mali, formidine pœnæ.
The good from offence, vertues loue doe detaine:
The euill to offend, feare of paine doth restraine.

These are two good schoole-masters, the one serues a free horse, the other a dull iade. Where Gods mercy will not alure, there his iudgements must compell: and therefore the greatnesse of our sinne should cause vs the soo-

ner to seeke the Lord, that so we may escape the greatnes of his iudgements.

Vse 1. Here giue mee leaue to cut the vlcer of this sinne in the wicked, which haue not drunke their fill of iniquitie; and yet you may see the vlceration of these men. The saying of *Dauid* is reuiued againe, *Fourtie yeeres long haue I been grieued,* and yet still doe they continue in sinne, to heape wrath vpon wrath. Sinne is saide to be darkenesse: and *tenebræ*, commeth of *tenendo, to hold:* for the wicked are held with the chaine of sinne, that they thinke creation, a fable; incarnation, infallible; redemption, improbable; election, vnprofitable; resurrection vnpossible: And then it followes, that there is neither heauen nor hell: so that, *Ede, bibe, lude, post mortem nulla voluptas: Eate, drinke and be merrie for after death there is no pleasure:* Thus doe they diuulge their Satanicall suggestions. These speake stoutly, walke proudly, and liue wickedly: therefore high time to leaue it. O that there should be any soules so traduced, by any infernall spirits; their reason so blinded, their vnderstanding so darkened, and their saluation so endangered, as still to remaine in sinne,

Rom. 2. 6.

Quod non dolet, non pro sano, sed pro mortuo cum putandum.

Surely these sinners are in a dead sleepe of sinne, that neither *Aarons* belles, *Solomons* songs, nor *Isaiahs* trumpet can awaken them, *Thou hast smitten them yet haue they not felt it. If the wound be such, that it neuer causeth smart, if it neuer ake nor grieue, it is but dead flesh, and to be cut off.* Therefore it is to bee feared, that these are gone too farre downe, to the chambers of death. There are but seuen steps to the bottome; and they are on the last: The first, *Importabile*, cumbersome; then *graue*, heauie; then *leue*, light; then *insensibile*, past feeling; after this comes *delectabile*, delight and ioy; then followes *desiderabile*, desire to sinne; and the last step is *defensibile*, defence of sinne. And here are the men of this age making an apologie for sinne; as drunkards, with a weakenesse in the head; gluttony, with good fellowship;

ſhip; adultery, with a tricke of youth; couetouſneſſe, with good husbandry; and murder, with manhood. Such are the prodigious ſinners of our time, that they haue ſome cloake to put on ſinnes backe, and are themſelues become a fit diſh for the Deuils table: For *Sinne is the gate to death, but to defend ſinne is the next ſteppe to hell.* Iere.2.25. Zsch.7.11. Pro.18.3. Peccatum porta mortis defenſio eſt lime inferni.

And ſeeing theſe are going with *Iudas* to their owne place, let mee ſpeake one word for their farewell: which is, that ſeeing they could find no end of ſinning, while they were here, they ſhall haue no end of torments, when they are there: their curſe ſhall be proportioned there, anſwerable to their ſinnes here. For, for euery ounce of vanitie, they wall haue a pound waight of torment. Curſed of God, whoſe curſe is, *Pœnarum inflictio, the puniſhment of affliction*; curſed in themſelues, which is, *conſcientia cruciamen, the torment of conſcience*; curſed of the deuils, which is, *Pœnarum executio, the execution of puniſhment*; and curſed of the damned, which is, *Pœnarum aggrauatio, the augmentation of puniſhment.* Thus they ſhall turne from *Snakes* to *Addars*, from both to *Scorpions*, and from all to the vnquenchable flames: Then will they crie when it is too late. And here I cannot but tell you what *Herodotus* tels me, of one that came to the water, and played with his pipe; but the fiſhes would not dance; then he caſt in a net, and tooke them out, and layd them on the ground, and then they could dance: but the man made this anſwere, when I played, you would not dance; but now you dance I will not play. There is a good morall to bee made of it; for God hath piped, and mad a melodious ſound, in the preaching of his word, offering his mercies vnto vs, but we would neuer dance after this pipe: Wherefore when wee would dance God will not play: but anſwere vs thus, when I pro ered mercy, you refuſed the ſame, now you ſeeke mercie I will denie it: And therefore Luke 7.32.

ſeeke

seeke the Lord, for it is time; in regard of your continuance in sinne.

And here let neither the greatnesse of sinne, nor the long continuance in the same, hinder our turning to God; for were our sinnes as *crimson*, yet shall they bee as *snowe*, saith the Lord. And how can it goe ill with vs, when there are infinite mercies to finite sinnes? His mercies are deeper then *Hell*, broader then the *Earth*, and higher then *Heauen*. Therefore obserue for your comfort, your persons are not so wicked, nor your sinnes so great, but you may see the like entred the gates of heauen. Art thou a drunkard? looke vpon *Lot*: Art thou a murderer? looke vpon *Dauid*: Art thou a swearer? looke vpon *Peter*: Art thou a theefe? looke vpon the Crosse: Art thou a persecuter? looke vpon *Paul*. These are all gone before, and then mayest thou follow after: onely bee not thou more vnwilling to goe to God, then he is to come to thee. And so much for the time past.

Isa.1.18. Gods mercy is greater then our sinne,

Time to come.

Doct. Nihil certius morte, hora mortis nihil incertius,

And as it is time to seeke the Lord, in regard of the time past, so it is in regard of the time to come, which is altogether vncertaine: For, *Nothing is so certaine as death, and nothing so vncertaine as the houre of death.* This is our *Aprill* and *May*, wherein we flourish; the next is our *July* and *August*, wherein we shall be cut downe. We had but one way to come into the world, but many wayes to goe out againe. *Therefore while we haue time*, let vs seeke the Lord: *For now is the acceptable time, and while it is called to day.* For this is the time wherein God is to be sought, *dum dies est, while it is day: dum prope est, while it is neere: dum nobis prodest, while it may profit vs*, let vs seeke the Lord.

Gal.5.10.

2.Cor.6.2. Heb.3.13.

I Custome in sin bringshardnes.

First, the longer we stay, the harder our hearts grow

with

with sinne. *Iudas* may be an example in this vnto vs; for he was a cunning dissembler, then a secret theefe, then a bold lyar, after that a traitour, and last of all a desperate murderer: For as the Sunne, the longer it shines vpon the clay, the harder it is; euen so, the longer sinne remaines in vs, the more obdurate is our hearts. Will you see how this monster worketh vpon vs? the Apostle tels you; first, ἐσκοτωμένοι, the mind is darkened that they cannot discerne what to do; secondly, then διὰ τὴν ἄγνοιαν, they become ignorant; thirdly, πώρωσιν, a hardnesse of heart; lastly, they become ἀπηλγηκότες, past feeling, or a heart that cannot repent. Therefore let vs follow the counsell of the Apostle, *while it is called to day*, let vs obey, lest we be hardened before to morrow, ἀπάτῃ τῆς ἁμαρτίας, by the deceit of sinne. Epyes. 4. 18. Rom. 2. 6.

Secondly, seeke now, because it is not knowen, whether God wil offer his grace againe or no, when we haue once refused the same; you know that *Esau* sought the blessing with teares, but could not haue it. Forget not the story of *Herodotus* of the fish: *God which hath promised forgiuenesse, to him that repenteth; doth not promise to him that sinneth, repentance.* And doth not *Christ* tell you thus much, when as those, that refused to come to the feast, had this returne from *Christ*, *they shall not taste of my meate?* Was not likewise those fooliſh *Virgins*, that went without oyle in their lampes, turned backe, when they would haue entred in? 2. Qui promittit pœnitenti veniam, non promittit peccanti pœnitentiam.

Let all this worke vpon you, for your more diligence in this, to seeke the Lord, and that while we haue time, and the doore of Gods mercie is open. Let not the pleasures of the world deceiue vs, as the riuer of *Iordan* doth the fish, which caries them swimming and playing, till on a sudden they fall into *Mare mortuum*, the dead Sea. But take wee heede of the streames of vanitie, lest they cast vs (not into the dead sea of *Iordan*, but) into the dead sea of perdition. *Vse.*

The ſecond part of the reaſon.

NOw followeth the ſecond part of the conſequence or reaſon: *Vntill hee come and raine righteouſneſſe vpon you*; Which part I haue deuided into two parts, 1. the continuance, *till hee come*, 2. the ende: *and raine righteouſneſſe vnto you.*

עד־יובא

We muſt continue in obedience to the ende.

Gnad iabo vntill he come, this is the continuance of it: for hauing laide our handes to the plough, wee muſt not looke backe, but continue to perfection. Faith is called *fides* in latine, in which word, (as ſome obſerue,) is a compendium of all Chriſtian dutie. The firſt letter is *F.* which, (as they ſay,) is *facere* to doe, for true faith, is a working faith: *not the hearers, but the doers.* The ſecond letter is *I.* which is *integritas, fuineſſe*; for we muſt haue a regard to all the Commaundements of God. The third letter is *D. delectio, loue*: for true faith *worketh by loue.* The fourth letter is *E.* which is *externe, outward* our good deedes muſt be manifeſt. The fifth letter is *S.* which is *ſemper, alwayes*: for we muſt not be weary of well doing. So that the propertie of faith is to doe, the qualitie is loue, the forme is outward, and the continuance is alwayes. The beginning of faith is *facere*, and the ende *ſemper*: doe, and doe to the ende. The race of a godly life profiteth nothing, vnleſſe it bee finiſhed with a good ende.

Non auditores, ſed factores.

Nihil prodeſt curſus bonæ vitæ, niſi conſummetur bono fine.

Matth. 10.

Thus runnes the condition, *hee that endureth to the end ſhall be ſaued.* We muſt not be like the flyes bred by the riuer *Hiſpanis*, which are bred in the morning, in full ſtrength at noone, and dead at night. Heauen is not promiſed to thoſe that doe well: but that continue in well-doing.

Zek. 18. 26.

Man is not perfect in this life.

Let this worke vpon your conſiderations, and drawe your endeuours this way: to ſeeke the Lord vntill hee come; for as yet you are not come to perfection, neither will till he come. The Apoſtle ſaid of himſelfe, and we

may

may apply to our ſelues: we are not yet perfect, and therefore to ſeeke ſtill for more perfection; for there is no man ſo cured of his wound, but there remaineth ſome marke of the former wound. *So the ſoule which receiued the wound of ſinne, though it bee cured hath ſome ſcarres of ſinne ſtill while we are in this world,* we are in the ſchoole of Chriſt: and muſt continually learne, till we be perfectly skilfull in the wayes of obedience: and when we haue that, then haue we found the Lord; but as yet wee may ſay with *Socrates. Hoc ſolum ſcimus quod nihil ſcimus. This is one thing wee knowe, that we knowe nothing:* So ſaith the Apoſtle. If any man thinke he knoweth any thing, he knoweth nothing as he ought: therefore ſeeke vntill he come.

Ita anima, qu
peccati vulnu
accepit, etiam
curetur, habe
tamen peccat
cicatricem,

If you aske me when he comes, I anſwer, 1. he comes *Predicatione Euangeli: By the preaching of the Goſpell:* So he came to his owne, thus he came to *Iudas*, and ſo to many. But if hee came no other wayes then thus: (and yet he muſt come thus:) as good neuer come, and better it were not to finde him at all.

2 He comes, and that with more profite to his children and vs. *Conuerſione noſtri ad Deum, by conuerting vs to God.* And thus he came to *Mary, Mathew, Zacheus* and others; and happy are they to whom hee thus comes: therefore ſeeke vntill thou finde God, to ſpeake peace to thy ſoule.

3 He comes, *incrementis fidei & penitentiæ & aliorum donorum ſpiritus ſancti in conuerſis, by increaſing of faith and repentance, and other gifts of the ſpirit in thoſe that are conuerted:* and thus hee comes daily to the godly; and therefore ſeeke vntill he come in this manner.

4 He comes, *Conſummatione, & glorificatione Eccleſiæ, in ſecundo Chriſti aduentu, By conſummation, and glorification of the Church, in the ſecond comming of Chriſt:* and vntill then we muſt ſeeke the Lord.

VVE are come now by your patience to the last branch of our text, (*And teach you righteousnesse:*) wherein obserue, 1. the propertie of it (*Teach,*) 2. the forme of it (*Righteousnesse,*) 3. the persons (*You.*)

The propertie of the worke comes first to be handled (*Raine.*) This part would bee better vnfoulded by some Phylosopher, then by me. Raine is impression that commeth of much cold vapour and moist, gathered into a body of a cloude, drawne out of the earth or waters by the heate of the Sunne, into the middle region of the ayre; whereby cold it is so knit together, that it hangeth vntill either the waight or heate cause it to breake; Some thinke the raine and cloudes are not aboue nine miles in height. *Albertus Magnus* saith, they are but three miles in height: and some thinke that they be but halfe a mile: and some againe by Geometricall demonstrations make it aboue fiftie miles to the place where the cloudes and raine are gathered; but not to be too curious to seeke for that whereof we haue no neede. To conclude, sometime they are higher, sometime they are lower, according to the waight thereof where they breake, to the great feare and no lesse danger of man and beast: but to come to the true raine here intended.

Raine: the word *ioreh* doth signifie to raine, yet a supernaturall showre, which makes glad the city of God. Gods word is compared to raine, and is this raine: so saith the Lord, *my word shall droppe as the raine.* Likewise his spirit is compared to raine: *I will power water on the dry ground.* And fitly is his word and grace comcompared to raine.

1 Raine is called *Imber*, and hath that name of *Imbuendo*: for it springeth, and tempereth the earth, and maketh it beare fruite. Man is compared to earth, and the word and grace to raine. If this raine be not showred

downe

downe vpon this earth, it is vnfruitfull: therefore (to make this earth fruitfull,) God ſends downe the ſhowers of this raine vpon it: as the operatiue meanes, and working cauſe, to make the hearts of men fruitfull in faith, loue, and the like: and their liues full of good workes. And to this belongs the ſaying of the wiſe man. *Ariſe O North, and come O South*: becauſe in theſe two places are the ſignes which concerne the water, and the earth: as *Taurus*, *Virgo*, and *Capricornus*: which are in the *South*, and be earthly ſignes. The other are *Cancer*, *Piſces*, and *Scorpio* in the *North*, and bee watery ſignes. Now when the earth of mans heart, and the raine of Gods grace doe meete, there followes a fruitfull harueſt. Cant. 4. 16. Heb. 6. 7.

2 Raine is called *Plunia*, and hath that name of *pluralitate*, pluralitie of drops; and that drop, after drop, that the earth might receiue it the better. A droppe is part of a cloude being broken: which deſtilleth downe, droppe after droppe. A fit emblem of this ſupernaturall raine: which from one cloude, the ſpirit deſtilleth into the hearts of men: grace after grace, and gift after gift. Man hath not all the graces of God at the firſt: but by degrees, as the Apoſtle ſaith. We muſt firſt haue milke, and then ſtrong meate: firſt a leſſe grace, then a greater; and after that full perfection. Regeneration is compared to a birth, where firſt the braine is made, then the heart, after that the liuer, then the ſinewes, arteryes, and pipes: and laſtly the handes and feete. And thus is it in the ſpirituall birth: firſt knowledge and vnderſtanding, then faith and repentance, after peace of conſcience, and ioy in the holy Ghoſt, and laſtly: full aſſurance of all Gods mercies. Exod. 15. 21. Heb. 5. 13.

3 Raine, is a maker of peace; for often wee ſee the windes, and other elements, in an vproare, whereby the ſtout Cedars are bowed to the ground, Towres and Caſtles trembling, and the waters roaring: But now comes a ſhowre of raine from the cloudes, and mitti-

gates all this fury. Euen ſo, when ſince, the conſcience, Gods wrath, and the terrors of hell accuſe vs within; and *Gog*, *Magog*, *Moab* and *Ammon* (I meane wicked men) perſecute vs without, then are wee in great feare and trembling: But now comes a ſhowre of grace, and mittigates all feares, and ſecures vs from all terrours.

4. Raine is *Medicus*, *a good Phiſition*, hauing a powerfull efficacie, to cleanſe the ayre: when (by infectious fogges, and contagious vapours) it is corrupted; waſhing away with the ſhowres thereof, all the noyſome putrifaction: euen ſo, when the iudgement and vnderſtanding are infected, with the filthy fumes of errours and hereſies, and the trueth almoſt ſtifled; then commeth a ſhoure of grace, and cleanſeth the ſoule from all theſe infectious fogges.

5. Raine mollifieth the hard earth, and makes it more apt for tillage; whereby the bowels of the earth are cut with coulters and ſhares: Euen ſo, the hard and obdurate heart of man, is made ſoft and apt to euery good worke, by the ſhowres of Gods grace. Happie earth whereon this raine falles, that is ſo operatiue; and *donum omnium donorum maximum: A gift farre aboue all other gifts.*

יורה of ירה

Ioreh of *iarah*, and ſignifies to teach, as well as to raine: For, while we liue in this world, we are in the ſchoole of Chriſt, and haue need of teaching; and the chiefe teacher is the Spirit of God, (as Chriſt) *The comforter whom the Father will ſend in my Name, ſhall teach you all things:* outward meanes (without this) will doe no good: For, *Paul may plant, Apollo may water, yet it is God*, which teacheth by the Spirit; or otherwiſe all is in vaine. For, *Non verbis hominis ſit, vt intelligatur verbum Dei, facit Deus vt intelligatis: The wordes of man cannot make man to vnderſtand the word of God, but it is God that maketh them to vnderſtand.*

Iohn 14.26.

1. Cor. 3.6.

Auguſtine.

Faith not in preaching, but by the Spirit.

The outward miniſtery worketh no grace in the hearts of men; It is but a ſubordinate meanes, and *cauſa inſtrumen-*

strumentalis, *The instrumentall cause*; and not *causa efficiens*, *The efficient cause*. Therefore sayth the Apostle, *Haue you receiued the holy Ghost?* Intimating thereby, that if they wanted the Spirit, they could haue no faith: for, *Hoc est opus Dei*, *This is the worke of God*: Gods assisting grace, and the ministery of man, must go together; else there is no power in our perishable voyces, to effect your consciences. Breake away this Analogie, and vertuall association of the spirit from the word, and you shall bee like those women, *euer learning, but neuer able to come to the knowledge of the trueth*: Learne then. Acts 19.2.

First, to follow the counsell of Christ, to giue God the things that belong to God, and to *Cesar* that which belongeth to *Cesar*. If by the ministerie of man you haue gotten some good measure of knowledge, faith, loue, repentance, and the like; forget not your duetie to the messengers of God: *Haue them in singular respect for their workes sake*. Yet (we must say with *Peter*) *Thinke not that we by our owne power, or godlinesse, haue done you this good*; No, it is the spirit, and grace of God: And therefore we must say (with *Dauid*) *Non nobis Domine, non nobis*, *Not vnto vs, Lord, not vnto vs, sed nomini tuo da gloriam*: *but to thy Name giue the glory*: For the principall praise belongs to God. To praise God. Matth. 22. 1. Thes. 5. 15.

Secondly, bee not forgetfull of that which *Salomon* teacheth. *Take heede to thy feete, when thou entrest into the house of God*. Goe not to heare Gods word, without the performance of this dutie, to pray to God for his grace: that the word may bee made fruitfull vnto you. And hence it is, that the Church hath appointed prayer to be made before Sermons, that the word may be blessed vnto the hearers. It is not to bee forgotten, how God would haue the place of Diuine seruice vpon a mountaine; to teach the people, that while their bodies went vp to the Temple to heare the Lawe, their soules should goe vp to heauen by prayer: And therefore (as Eccles. 4. 11. Oratio orani subsidium, Deo sacrificium diabolo flagellum.

Christ

Christ saith) in another kinde; *That which God hath ioyned together, let no man put asunder.*

Thirdly, if you would haue this raine of grace to fall vpon you, keepe vnder the clouds, the Ministers of Gods word: For by, and in the hearing of the same, doth God raine downe these showres of his grace: *For on as many as heard the word, did the holy Ghost fall.* Often his word goes without grace, but his grace neuer goes without the word. We are called *Starres*, and they are called *Stellæ*, of *Stando*, *to stand*: Ministers must bee like them confined to their stations, not gadding and wandering *Meteors, Comets*, portending delusion to others, and confusion to themselues. *Starres* are also called *Sidera* and haue that name of *Considerando*, taking heede, for of them *Astronomers* take heede, and also ship-men by sea. Such and much more heed, ought you to take of vs: for you must seeke the Law at our mouth, and by that the spirit, this gratious raine.

Acts 10.44.

Lastly, it is said to raine, to teach vs what abundance of this grace, and mercie, hee will bestow vpon vs; *Solomon* saith, his name is *Shemèn turak*, *is as oyle powred out:* Answerable hereunto saith God, *I will powre out my spirit.* Gods mercies are like himselfe, infinite: so sayth *Dauid, I know no end thereof*; they are deeper then the sea, larger then the earth, and higher then heauen, *Hoc mirum, hoc magnum.*

Cantic. 1.2.
Ioel 2.

Gods loue to this land.

And haue not wee had good experience of this loue and fauour of God? yea, *Here is no complaining in our streetes, no leading into captiuity, our children like oliue plants, about our tables.* And hereunto are added the word and Sacraments, with other spirituall blessings; the *milke* of exhortation, the *wine* of compunction, and the *oyle* of consolation. Thus *mercie doth compasse vs on euery side*; his patience in forbearing, his mercie in forgiuing, and his constancie in continuance. Hee might haue strucken vs with death for one lye with *Ananias*; stoned vs for one wedge of gold, with *Achan*; and cast

vs out of heauen for one ambition with the deuill. But O the tender mercy of God, that such sinnes: (for number so many, for qualitie so great, and for continuance so long,) should haue fauour with God. In *hoc demonstratur, virtus & potentia Dei narratur*. Herein is the vertue and power of God declared.

Let this teach vs that are Ministers, to raine down the words of exhortation, and admonition: & you that are magistrates, to raine down execution of iustice betweene man and man, and you inferiour people, to raine downe mutuall dutie one to another.

The second branch of righteousnesse.

WE are almost got to the hauen of happinesse, and safely arriued in our countrey: we haue but this *Righteousnes* to passe ouer, and then we are at home. *Pareus* vpon this word saith, that God would teach them *Righteousnesse*, that was, to flee hypocrisie: for they were giuen much thereto, so saith *Esay*. *God will haue no compassion on them, Quia omnis hypocrita est, For euery one is an hypocrite.* And I could wish that this guilded deuill had not got shipping for *England*, and landed likewise. But he walkes inuisible, and dares not be seene: it may be sometime he is in the countrey among their cold paulsies, and shaking agues: sometime in the City, with our burning feuers, and firie zeale, the inflamations and impostumes of hypocrisie. And were it as odious to man, as it were abominable to God, it would quickly be banished out of the land. Esa. 9. 17.

Others vnderstand this *Righteousnesse*, *Pro misericordia Dei, For the mercy of God*, as *Dauid* saith. *Shewe thy louing kindnesse to them that know thee: Et iustitiam tuam, ad rectos corde: and thy righteousnesse to the vpright of heart.* Then the meaning of this is, that God will raine downe his mercy vpon vs, in the pardon and forgiuenes of sinnes. *Hugo* doth handle it thus, (and saith,) that *Misericor-*

sericordia est quasi fons in affectu, *Mercy is as the fountaine in the heart and affection:* and *miseratio quasi riuulus in effectu: Bountie is as the riuer, flowing foorth to the outward action.* And this is that which God here promiseth.

צדק
Two sorts of righteousnesse.

I will raine righteousnesse vpon you. This word *tsedek Righteousnesse*, is of a great *latitude.* What good is there which will not be brought within this cōpasse? It is either *creata iustitia*, or *increata iustitia: Created iustice*, or *vncreated iustice: vncreated Righteousnesse* is *Deus ipse.* But we disputenot of this righteousnes. Created righteousnes is thecreature, and is *Legall*, and *Euangelicall*: but *iustitia legalis*, cannot be showred downe vpon vs, for the vertual power of that is gone. It is *Iustitia Euangelij*, that must doe vs good; which may bee deuided thus, 1. a righteousnesse of iustification, 2. a righteousnesse of sanctification. So *Sedulius, The righteousnesse of God is sanctification by faith, and remission of sinnes.*

Iustitia Dei est sanctificatio per fidem, & remissio peccatorum.

Righteousnesse of iustification.

Righteousnesse of iustification, is *Remissio siue absolutio, A remission or absolution:* first *a peccato*, secondly *a morte: from sinne and death.* Then followes *imputatio iustitii, an imputation of righteousnesse:* God remooueth away the guilt, putting righteousnesse in place thereof: and couering vs with the righteousnesse of Christ. *For he is made vnto vs, wisedome, righteousnesse, sanctification, and redemption*; for which righteousnesse the Apostle prayeth, *that he may be found in him*, hauing this righteousnesse on him. Thus all the faithfull are truely iustified from all their sinnes: yet *non vt non sit in nobis peecatum, sed non imputetur, not that wee are cleared from hauing sinne in vs, but that it is not imputed vnto vs: for there is no condemnation to them that are in Christ Iesus.*

1. Cor. 1, 30.

Phil. 3.

Rom. 8. 1.

This righteousnesse standeth thus.

How we are made righteous.

FIrst *misericordia & gratia Dei, the mercy and grace of God: vt causa principali impulsiua in Deo: as the principall*

cipall impulsiue cause in God: for his onely mercy mooued him; *He so loued the world, that hee gaue his sonne to redeeme it.* If God had not beene mercifull, man had beene miserable; and therefore (saith *Peter*,) *Blessed be God which according to his mercy, hath begotten vs againe to a liuely hope.* Iohn 3.16. 1.Pet.1.3.

Secondly, wee are iustified, *sanguine vel obedientia Christi: by the blood and obedience of Christ.* 1. *Vt materia iustitiæ nostræ, As the mater of our iustification,* 2. *Vt causa formalis iustificationis nostræ, as the formall cause of our iustification,* 3. *Vt causa impulsiua & meritoria, as the inpulsiue and meritorious cause.* Thus the obedience of Christ is the matter, the forme, and impulsiue cause of our righteousnesse. *From the redemption of Christ, there is freedome from death, reconciliation with God, the gift of righteousnesse, and the inheritance of the kingdome of heauen.* Basile Orat de baptismo. Thus all the vertue of our iustification, depends vppon the life and death of Christ: *Neither could our death be dissolued, without Christs passion: nor our life restored, without his resurrection.* Terrullian, li. de baptismo.

Thirdly we are iustified, *ex fide, of faith; vt causa instrumentali in nobis, as the instrumentall in vs;* whereby we apprehend the righteousnes of Christ: & by faith apply the same vnto vs. To cõclude it in a word, here is *misericordia Dei, the mercy of God* promising, 2. *satisfactionem Christi, the satisfaction of Christ* meriting, 3. *fidei, faith* beleeuing: and thus stands our righteousnesse.

Which distinction the Church of *Rome* refuseth, saying, wee are iustified by an inherent righteousnesse, wherein two false points of doctrine are maintained. First, that there is some meritorious cause in vs of this righteousnesse. Secondly, that we are free from sinne: for so are their owne words; *that we are not reputed iust, but are made iust indeede.*

But to the meritorious cause in man, I answere in *Augustines* wordes. *God crowneth thee but in mercy, for thou wast not worthy, whom God should call: or being* Ser. 2. De verbis Apostoli.

called, to bee iuſtified: and being iuſtified, to bee glorified; If thou pleade thy merits, God ſaith vnto thee examine thy merits: and ſee if they bee not my giftes. Where then is the meritorious cauſe in man? *Hoc eſt non in noſtris rectè factis, this lyeth not in our well-done deedes: ſed in tua bonitate ſitum eſt: but in thy goodneſſe O God, that we are made righteous.*

And for the perfection of iuſtice, I anſwere with the ſame *Auguſtine. Our iuſtice in this life conſiſteth rather in the remiſsion of ſinnes, then perfection of vertue.*

Rom.8,33. Take comfort then O Chriſtian; *For if God iuſtifie, who ſhall condemne? who is able to lay any thing to the charge of Gods choſen?* Why then ſhould wee feare? For *cius quod non eſt, non eſt pœna, peccatum remiſſum non eſt:* Ergo *peccatum remiſsi, non eſt pœna. That which is not hath no puniſhment, forgiuen ſinnes are not:* Ergo, *forgiuen ſinnes hath no puniſhment;* (as ſaith the Apoſtle:) *wherefore let vs goe boldly to the throne of grace.*

Heb.10.18. *If thou wouldeſt bee healed, hee is thy Phyſition: if thou burneſt with feauers, hee is a fountaine to coole thee: if thou art preſſed downe with iniquitie, he is thy righteouſneſſe: if thou feare death, he is thy life: and if thou deſireſt heauen, he is the way.* Is God thus good, thus mercifull: as to iuſtifie vs being ſinners? what will hee doe for vs then being iuſtified? and this is the proper righteouſneſſe in this place.

Ambros lib.3. de virg.

Rom.5.9.

Righteouſneſſe of ſanctificatiō. There is a righteouſneſſe of ſanctification; for as Chriſt is our iuſtice, ſo is he our holineſſe. And *as many as haue put on Chriſt, haue crucified the fleſh, with the affections and luſtes:* whereby a man is righteous in his life and conuerſation. So ſaith *Iohn, whoſoeuer is borne of God ſinneth not.* That is (as *Piſcator* notes,) *non dat operam peccato, not giuing them to worke ſinne*; for theſe two goe together: iuſtification, and regeneration, as *Dauid* ſaith. *Bleſſed is the man to whom the Lord imputeth no ſinne*, there is iuſtification: *and in whoſe heart there is*

1.Cor.1.30. Gal.5.24.

Iohn 3.9.

no

no guile, this is ſanctification. Happy men in whom two kiſſe one another: where the dewes of iuſtification are deſtilled down, and the ſweet flowers of ſanctification doe ſpring vppe. And yet ſuch honour haue all his Saints: iuſtification, peace of conſcience, ioy in the holy Ghoſt, and ſanctification of life. Thus God raines downe his mercies vpon his Saints: which be the Charter of heauen, the couenant of grace, and the aſſurance of glory; muſicke to the eares, ſplendor to the eye, odour to the ſmell, daintaies for the taſt, pleaſures for the ſenſe, and ſolace for the ſoule. And ſeeing it is now high time to leaue you, here will I leaue you: for I cannot leaue you better then where I haue you. And ſo I ceaſe to ſpeake of that which you ſhall neuer ceaſe to enioy.

The perſons now remaine to bee ſpoken of *Iacem*, לכם you, but I paſſe ouer this with ſilence, hauing ſpoken of them before.

And now I call heauen and earth to record, that this day I haue ſet before you life and death, a bleſsing and a curſe, and haue ſounded out the voyce of *Boanarges*, and the voyce of *Barnabas*, by the voyce of *Boanarges*. I haue laboured to plowe vppe your ſinnes in the doctrine of repentance, by thundring out Gods iudgements in the voyce of *Barnabas*. I haue laboured to helpe you to reape the harueſt of Gods promiſes in the voyce of conſolation; and in all this I haue not beene partiall: neither fearing the great, nor fauouring the meane.

And now all I deſire at your hands, is a thankefull acceptance of my paines, and a ready obedience of my exhortation; which if I finde, I ſhall thinke grace to be in your ſoules, zeale in your hearts, iuſtice in your handes, and holineſſe in your liues; and ſo looking for the harueſt of my labours, I commit my words of exhortation to your practiſe, and my wordes of conſolation to your comfort, and your ſelues to the bleſſed Tri-

nitie: to God the father which loued vs so sweetely; to God the Sonne, that bought vs so dearely: and God the holy Ghost, who sanctifies vs so purely: three glorious persons: but one immortall incomprehensible onely wise God, be giuen and ascribed from men and Angels: in heauen and earth, with soule and spirit: all praise, honour, glory, might, dominion and maiestie: at this present, henceforth, and world without end, Amen.

6 JY 53

